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BRITAIN (OR ISRAEL)

THE FIFTH AND LAST,

AND

THE UNCONQUERABLE EMPIRE

AS DEPICTED IN

Nebuchadnezzar's Dream and its Interpretation,

*Viewed in connection with the History of the Nations
represented by the Image.*

*"Westward the course of empire takes its way ;
The first four acts already past,
A Fifth shall close the drama with the day
Time's noblest offspring is its last."—BISHOP BERKELEY.*

TO WHICH IS ADDED,

Britain (or Israel) The "Ancient of Days,"

BY

JOHN GILDER SHAW.

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DEDICATION.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

MADAM,

The weighty subject treated of in my Essay encourages me to lay it before your Majesty. The interests of the whole realm are concerned in it; and, if my views of the Dream of King Nebuchadnezzar are correct, there breathes not one who claims kindred with the Anglo-Saxon Race—of whatever degree—to whom the theme is not fraught with the most momentous and absorbing interest and importance in the glorious and logical results to which it leads.

Ever since the day your Majesty was called to the Throne I have, in a true spirit of loyalty, watched the progress of events, and have seen the rapid advancement of the interests of my fellow-subjects under your Majesty's gentle and beneficent rule; and I have noted with extreme pleasure, that from a condition of lamentable disaffection and disquiet, the People of your Majesty's vast Empire—both at home and abroad—have become universally loyal, prosperous and contented.

In addition to the foregoing considerations, knowing as I do the largeness of your Majesty's heart, and how widespread have been and are your sympathies towards even the meanest of those who owe allegiance to your Throne, I have ventured to dedicate to your Majesty this Essay, demonstrating the impregnability and perpetuity of the Empire over which your Majesty reigns as a lineal descendant from King David, the sweet singer of Israel.

I remain,

With profound veneration,

Madam,

Your Majesty's most faithful Subject and dutiful Servant,

JOHN GILDER SHAW.

Leeds, Nov., 1878.

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PREFACE.

IN the following pages it has been the writer's aim and endeavour to exhibit truth to his fellow-countrymen, and in his humble way to appeal to those whose duty it is to lead public thought in matters of religion and Bible teaching, particularly with regard to Prophecy—a thing very seldom touched upon by them, but quite as essential at this era of the world's history as it was when the Messiah said, "If they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead." If there was not another incentive in the whole of the Word of God to the study of the prophetic utterances this is amply sufficient; and yet as a rule—I am glad to say there are a few honourable exceptions—our Bishops, Priests, and Deacons, and the Ministers of our holy religion, of every denomination, either make no attempt to elucidate Prophecy, or do it in such a manner as to impress their hearers with the idea that what our Lord and Saviour Jesus Christ has laid so much stress upon is of little or no consequence. The following Essay is an earnest appeal to our Religious Guides especially and to Englishmen generally, who have not already done so, to reconsider the whole matter. The writer does not complain that at a time when no special attention was directed to the subject, our teachers were content simply to accept what had been handed down to them as tradition. He does not condemn them for the fact that in consequence of following too closely the opinions of our Commentators and Divines, who, writing at a time when mental and moral darkness were prevalent, have often been misled and have consequently misled others, not on the subject of our Identity with Israel alone, but on a host of other subjects of a doctrinal nature which have only recently been by them reconsidered and rectified, or greatly modified. The

writer is, therefore, warranted in recommending to those concerned, that as ministers and teachers they should reconsider and reinvestigate the subject of Prophecy in that spirit of thoroughness which has marked their progress on the points just alluded to. Let them in the prosecution of their duty, "Prove all things and hold fast that which is good." He is fully persuaded that, under the guidance of the Spirit of Truth, if they will begin their researches with a set determination to believe the whole of God's gracious declarations, there is no fear as to the result. At the very commencement of the Word of God, they will see that there were no conditions attached to the prophetic promises made by God to our fathers Abraham, Isaac, and Jacob, and the very honour of God is at stake with regard to their literal fulfilment. In this statement the writer boldly challenges any to show that he is wrong, or to prove from Scripture that we can logically or fairly arrive at any other conclusion than this—that we are the real (flesh and blood) and not merely the "spiritual seed" of Abraham. "The truth is mighty and will prevail," whether ministers shirk their duty or not—but shirking duty on the part of our Teachers involves serious consequences. The odium must rest with those who do so, and the danger—which God forbid!—is that they may be numbered with the "unprofitable servants," and come into judgment as such.

J. G. S.

Leeds.

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ERRATA.

Page 18—line 14, for "Norman strength," read "Roman strength."
" 24 " 5, " "who settled," read "and settled."
" 35 " 27, " "seems impossible," read "seemed impossible."

INTRODUCTION.

A REMONSTRANCE

Addressed to the Anglo-Saxon race in Great Britain and her Dependencies; the United States of America, and everywhere throughout the world.

DEAR KINSMEN AND KINSWOMEN,—The object of the writer of this essay is to prove by the direct evidence of Scripture, and demonstrate by the simple facts of history (without straining the truths either of Scripture or history), that Britain (or Israel) is the last Empire, and by so doing to narrow the Anglo-Israel controversy. In carrying out this intention, the writer is perfectly aware that his opinions are likely to conflict with the religious prejudices of many whom he has the greatest reason to esteem for their abundant and successful labour in the cause of God, and the advancement of the glorious truths of Christianity; but in making this admission the writer does not think it desirable to cover up their errors with the mantle of charity. All error, from whomsoever it may proceed, must be exposed to the searching rays of truth; and it is from a deep conviction that ministers of our holy religion, commentators of Scripture, and the writers on prophecy have grievously erred in failing to recognise the fact that God will assuredly fulfil ALL His promises, both temporal and spiritual, that the author now takes up his pen in order to point out some of these errors. Probably this attempt may be deemed presumption on the part of the writer; if so, he can only say to those who thus characterise his efforts that it is in no vain or contradictory spirit that he has done this, but in the belief that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to nought things that are." It is further the duty of God's ministers not only to proclaim the truth, and the whole truth, but also to refute error of every kind from whatever quarter it may come. If they in their wisdom think the author mistaken in his views, let them, in the faithful prosecution of their sacred trust, prove the contrary, and no doubt the author will cheerfully retract his opinions. If, on the other hand, they cannot go against the hard logic of the facts placed before them, with equal candour let them embrace the truths here set forth.

The age in which we live has been called the Age of Discovery. We are all ready to acknowledge that this is true, and it would be contrary to the evidence of our senses to say the reverse. To those who believe in the truth of God's Holy Word, it is equally evident that we are living at the "time of the end"—that is to say, the end of the present dispensation of sin and iniquity—and that we are rapidly approaching the advent of a

new epoch, when "all shall know the Lord from the least to the greatest." There are many signs of this being the "time of the end." Most assuredly the time of God's long silence draws near to a conclusion, and the time is fast approaching when His voice will be audibly heard, and His great power visibly put forth amongst the Nations of the earth for the restoration of His chosen people Israel. The prophet Daniel asked the Lord when these things should be, and God replied by giving him two signs—so evidently having their fulfilment now that I must lay them before you. You will find them recorded in the 4th verse of the last chapter of Daniel—"But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." That "*many run to and fro*" in our days cannot be denied; it has, in fact, become an established custom for many (especially of the Anglo-Saxon race) to have an annual excursion, varying in length and duration according to the ability and inclination of the travellers, extending from a single day's trip to a week, from a week to a month, and from one month to a year or more. A friend of mine who recently returned from one of Cook's "Excursions on the Continent," and stayed one night with me on his way home, informed me that he met with a party of gentlemen on the plains of Waterloo, who set out from England with the intention of having a three years' excursion, or tour, and about half of the time had expired when he saw them. Then, as regards distance, our holiday makers vary their excursions from a score or two of miles to a few hundreds, and from a few hundreds to thousands of miles, and this they do at a rate of travelling which can only be likened to "running," and which would astonish our ancestors who died not more than forty years ago, could they re-visit the scenes of their childhood. I can fancy how their hearts would palpitate if they could only re-appear in the flesh, and witness the *movements* of the present generation. No one having a due regard for truth will say that this "sign of the end" is not now staring us in the face; and if the Bible be true, we are even now living at the "time of the end," the time when God has declared that He will "finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." As to the other sign, that "knowledge shall be increased," it is quite as evidently fulfilling now as that "many shall run to and fro" applies to the present times. Few individuals, I think, would have the temerity and the unreasonable contempt of truth to deny that "knowledge is increased." Shall I say that knowledge has increased during the present century in a ten-fold, an hundred-fold, or a thousand-fold degree? I am not guilty of exaggeration, but in my own estimation, looking back to the time of darkness which existed only forty years ago, I shall not go beyond the mark if I say that, since the advent of the 19th century, knowledge has increased a thousand-fold; and even now the rate of increase, in every field of knowledge, is advancing with rapid strides and accelerated speed. Most assuredly we have the two signs given to Daniel for our instruction, that "the time of the end" is here! With proof so palpable before them, if men will close their eyes and ears, if they still venture to disbelieve it, they do so at their own personal risk. We are not the fools that some suppose for believing, with such positive evidence before us; but *they* are certainly not included amongst "the wise," whom the Word of God expressly declares "shall understand these things."

The false teachings of Spiritualists, Ritualists, Christadelphians, and other professing Christians, whose name is "Legion," is another expressive sign of the "time of the end;" for it is written, "There shall be false teachers among you, who shall creep in with heresies of destruction." So,

"when the fig-tree putteth forth leaves, ye know that summer is near, even at the doors." This is so plain that he who runs may read.

On every hand, at home and abroad, we have evidence of the fulfilment of prophecy. The unsettled state of the European Nations, who are our more immediate neighbours; France almost on the verge of another great revolution, and the pent-up volcano of Ultramontanism gathering up its forces for another outburst to prop up the Roman anti-Christ, and to regain for her the temporal power which she has lost, and which she may never more possess. Divested of this sting, although she may still have, and really does possess, the will, she totally lacks the ability to coerce or even injure those of a purer faith, a faith more truthful and God-like than her own. So impotent has she become under the management of her present venerable Pope, who by all accounts is dying one day and recovering the next—true emblem of the rotten infallibility which she claims; so impotent has she become, that Father Gavazzi informs us a Protestant chapel is built close to the Vatican, and the feeble old man can any day put on his three crowns (tiara), and, led by his attendants to the window, he may look helplessly down upon the phenomenon every day. O, what a sight for the holy father! Why, only eight years ago such a thing would have been deemed impossible. At that time no Protestant chapel had been erected in Rome for centuries; and our own noble Prince of Wales when in Rome, not choosing to do as Rome does, had to go for worship to a very humble sanctuary that had formerly been a stable, outside the city gates. Surely we may say with our fathers, "What hath God wrought?"

Going back to survey the Continental Nations, we see them arming themselves on an unprecedented scale, and looking askance with jealous eye upon each other, and ready for the fray (Armageddon) which must shortly take place amongst the Nations of the earth. England alone, from her "*little sanctuary*," looks calmly on, knowing that they will be utterly confounded and dispersed.

Turning our eyes to the South-easternmost point of Europe, we see another form of anti-Christ drawing near its close in fulfilment of prophecy. We see that the resources of Turkey and the Turks themselves have been drying up ever since the year 1826. In that year Turkey destroyed her Janizaries, and since that suicidal act, internal war, famine, pestilence, fearful earthquakes, and awful conflagrations have been steadily, rapidly, and surely hastening on the fall of Turkey, represented in prophecy as the "Drying up of the Euphrates." Her mountains and valleys are now covered with her slain. She will assuredly come to her end, and none shall deliver.

The fate or doom of Russia is deferred for a season; but the complications arising out of the present war may lead to her final overthrow and that of her allies at Armageddon. That Russia will ever be allowed to lay her hand upon Constantinople is very improbable, for she calls it the door of her house. Russia is the inveterate enemy of God's people Israel, and being such, it is impossible that Constantinople, if it really be her door or gate, can ever come into her possession. Russia, in fact, being Israel's bitterest enemy, will never have Constantinople—i.e., if it really be her gate or door, it must fall to Israel.

In the fall of Turkey, Israel has a keen interest, for it shows the time is near when her power "shall have accomplished to scatter the power of the holy people, and all these things shall be finished." Then "In those days the House of Judah shall walk with the House of Israel, and they shall come together out of the North to the land that I have given for an inheritance to your fathers." This passage of Scripture is alone sufficient proof of the fact that the two Nations of Israel and Judah shall remain

separate and distinct up to the time when they are to be restored to God's favour and to their own land. It is also very plainly shown that, instead of Israel being mixed up with the scattered Jews, or found in the midst of China or India, or stowed away no one knows where, Israel shall be found to be a Nation so powerful that the "House of Judah" will go to them, and "walk with them to the land of their fathers."

Already there are indications of the approach of the "Kingdom of God." Already little but increasing bands of men and women in various parts of the Empire of Britain are manifesting great reverence and regard for the Word of God. They have determined no longer to merit the reproach which the Redeemer applied to those with whom He had to deal. He called them "fools and slow of heart;" and what for? simply because they would not "believe *all* the prophets have spoken." Some ministers of Christ appear to think that their hearers are playing with edge tools or trifling with fire when they try to understand prophecy; but it is evident that Jesus Christ did not think so, or He would not have said, "If ye believe not Moses and the prophets neither will ye believe though one rose from the dead." A Christian is simply doing his duty in studying prophecy in connection with history; and as all prophecy in the past has been fulfilled by the development of history, and in the most convincing and literal manner, he cannot fail to understand it when the time is ripe. It is this implicit reliance upon the sure "Word of prophecy" that has caused the scales to fall from the eyes of some of God's people Israel. May the time speedily arrive when all shall see as clearly.

O welcome day when Christians as a body will begin to search the Scriptures for themselves, in humble dependence upon the "Spirit of truth," who is able to guide us into all truth. The "wondrous things" of God's Word will then be revealed to them, and many of the secret and deep things of God will greatly expand and enrich their mental vision.

But, alas! this glad epoch has not yet arrived! The great bulk of professing Christians as yet believe not Moses and the prophets. They are told by their unerring Guide that "every jot and tittle" of what the prophets have spoken must be fulfilled, and yet with strange persistency they promulgate doctrines which, if true, would show that the greater portion of the prophetic utterances are just so many words without meaning, or, if the words have a meaning, they dishonour God by the implication that He has not fulfilled, and never will fulfil, what He has promised over and over and over again. Thus (by their ignorance or unbelief) they make God do the very thing which He has said He never will do. Has God not said that He "is not a man that He should lie, nor the son of man that He should repent?" Has He not said, "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void; but it *shall* accomplish that which I please, and shall prosper in the thing whereto I sent it." Well might good King David say, concerning the perversity of man in this respect, "It is time for Thee, Lord, to work: for they have made void Thy law." The fact is, because God has seen fit to visit His people with a punishment of seven times' duration—extending over many centuries—men have been led to believe that God has not and never will fulfil His promises to His chosen people. They take not into account that a thousand years are but as one day with God. The term of punishment is very short in God's view; but in the estimation of man it is so long that men have come to the conclusion, and grown up in the belief, that God has cast off His people for ever, and this in face of God's repeated declarations that He "has not cast them off." Christians! go back to your Bibles determined to *believe every promise which the Lord your God hath given*. When God speaks once, that ought to suffice, for God is the God of truth.

But men have very short memories ; like children, they must be told the same things over and over again. And the great and merciful Father of mankind, knowing our feeble frame—remembering that we are but dust—in compassion to our weakness, has repeated the same promises over and over—and other and greater promises of mercy and favour have been added. Since the Ten Tribes went into captivity, God in His tender pity has renewed all the promises given to their fathers. It was necessary to punish them in order to bring them into that condition or state in which the blessings could be bestowed by God and received by His chosen people—chosen to be a SPECIAL people unto Him—not for one generation, but for *all generations* : they were chosen, not for a limited period of time, but for all time. God has said it and it must come to pass ! “This people have I formed for Myself ; they *shall* show forth My praise.” It is only the Infidel or Atheist who would say, “God has tried His hand with Israel and *failed* ; Moses has tried his hand with Israel and *failed* ; and Jesus Christ has tried His hand with Israel, and even died for their redemption, and *failed*.” Blasphemy ! daring impiety ! God cannot fail ! He is perfect and can make no false experiments. That the punishment of Israel should only be for a season, and then terminate, is the whole tenor of the Word of God. That Israel is the prodigal son (spoken of in the parable of our Lord ; who is again to be restored to favour, and ready to obey all the commands of God, I have not the slightest doubt. The punishment of God’s people, both of the House of Judah and also of the House of Israel, must be of limited duration. “God will not be angry with them for ever,” and “in the midst of wrath He will remember mercy.” Isaiah saith of Israel, “Except the Lord had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah” (Isaiah i. 9). David truly says, “He sheweth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any Nation” (Psalm cxlvii. 19, 20). Other Nations have been annihilated for their sins ; but God hath not, and will not, utterly make an end of Israel, for He remembereth “His covenant,” confirmed with an oath to Abraham, and Isaac, and Jacob. God says to Judah, “If his children forsake My law, and walk not in My judgments : if they break My statutes, and keep not My commandments ; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter [? spiritualise] the thing that is gone out of My lips. Once have I sworn by My holiness that *I will not lie* unto David. His seed shall endure for ever, his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven.”

Now what God has so emphatically sworn with regard to Judah, and the perpetuity of David’s seed, is just as solemnly and as faithfully promised as to the succession and increase of all the Tribes of Israel. Notwithstanding their many transgressions, God’s promises to their fathers concerning them are certain of fulfilment. At the restoration of Israel all the Tribes are to be represented by their legitimate descendants, and the land of their inheritance is to be portioned out to each Tribe in strict accordance with God’s holy will, as recorded in the last chapter of Ezekiel. Already there are indications of the approach of that time. Our engineers have just returned from Palestine after taking the most accurate and patient survey and measurement of the country, and the Government survey maps are now in hand, and will shortly be published. Another indication is the returning fruitfulness of the Promised Land, caused by the restoration of the “latter rain ;” and a third indication is God’s judgment on Mount Seir (or Turkey), plainly depicted in Ezekiel xxv., and is now being fulfilled. “Therefore,

as I live, saith the Lord God, I will prepare thee unto blood, even blood shall pursue thee. Then will I make Mount Seir most desolate, and cut off from it him that passeth out, and him that returneth. And I will fill his mountains with his slain men, in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain by the sword." That by Mount Seir Turkey is meant, is evident from the context (verse 12): "And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, *they are given us to consume.*" This must mean Turkey, for no other Nation is in a position to say, "they are given us to consume." If there were still any doubts on this point, the last verse ought to remove them. "As thou didst rejoice at the inheritance of the House of Israel because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord." If you will look at the 8th verse of the following chapter you will see that these events must be closely followed by the restoration of Israel: "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people Israel; for they are at hand to come."

But how can Israel return, as God has plainly said they shall, if the Nation of Israel (i.e., the Ten Tribes) are entirely blotted out of existence, or inseparably mixed with the Gentiles, as some of our ministers teach? It is not true! We have seen one of the special promises to Judah; let us look at one, only one, of the many special promises to the "House of Israel." Let those who thus teach mark this solemn and flat contradiction of their theory of "Israel's extinction," and hide their diminished heads. "Thus saith the Lord, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea when the waves thereof roar; the Lord of hosts is His name." (Listen, ye blind teachers, and believe, lest the Lord rebuke you). "If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a Nation before Me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out from beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." The sun, the moon, and the stars are not yet removed from the firmament: they still remain as God's *faithful witnesses* that He will perform all the promises to the seed of Abraham. The great world of waters, which occupy about two-thirds of the surface of the earth, are not yet stagnant; therefore, if God's Word be true—as true it is—Israel is still a Nation, existing at the present time, and has never ceased for a single moment to be a Nation. For the same reason, and attested by the same "faithful witnesses," Israel is not only a Nation down to the present time, but is under a monarchy, and that monarch (king or queen) must be, and is, a lineal descendant from King David, the "man after God's own heart." If our blind guides are still of the same opinion, let them measure the heavens, and dig down to the foundations of the earth, to show us they are right, and we are wrong! The labour will strengthen their sinews, brace their nerves, enlarge their muscles, and, better than all, keep them from actual mischief and from doing further harm during the term of their natural lives.

We, who believe in the truth of the Identities, have long been the subjects of contumely—in some cases of scurrilous—abuse, and in other instances of pity—because of our faith in the promises. We could, if we wished, return scorn for scorn—we could not descend to scurrility—and our pity is superior to theirs, for we continue to labour, in season and out of season, to bring them and all professing Christians back to the reverential belief and

investigation of the truths of God's Holy Word. For my own part, I care not whether men, who will not take the trouble to search for themselves, call me a fanatic or not; *the loss is theirs, NOT MINE*. I should certainly be a lunatic of the worst stamp were I to believe them rather than God. Noah was thought an old idiot for the very same reason. But they of the old world—the world before the flood—were less guilty for disbelieving Noah than we are for disbelieving “Moses and the prophets,” for there were no signs of the approaching deluge, and they possessed not the “oracles of God.” If you who do possess these “sacred oracles” will only take the trouble to examine them for yourselves, with the set determination to believe all God's promises, both temporal and spiritual, and that every “jot and tittle” must be fulfilled, you can only arrive, logically and fairly, at the same conclusion with ourselves. The only difference between them and us is, that we have thus searched, and our disbelief has vanished; they have not done so, and remain in *statu quo*—that is, in their former state. The venerable patriarch Noah was right after all, and all the rest of the world, with their collective wisdom, were fatally wrong. The following remarks (taken from “Headley's Sacred Mountains,” pp. 14—20) are so pertinent, that I do not hesitate to quote them. While the ark was being built, the incredulous world enjoyed their loud laugh. There is less of fancy than of truth in the following graphic description:—

“Noah, whose head was whitened by the frosts of six centuries, laid the foundations of his large vessel, on a pleasant day, when all was serene and tranquil. The fields were smiling in verdure before his eyes, the perfumed breezes floated by, and the music of the birds and sounds of busy life were about him, when he, by faith alone, laid the first beam of that structure which was to sail over a buried planet. When men, in inquiring the design of that large edifice, were told its purpose, they could hardly credit their senses, and Noah—though accounted by all a very upright and respectable man—became a jest for children. As the farmer returned at evening from the fields, and the gay citizen of the town passed by, they called it Noah's Folly! Those more aged and sober shook their heads wisely, saying, ‘The old man is mad!’ Even the workmen engaged upon it laughed as they drove the nails and hewed the plank, yet declared they cared not as long as the foolish old man was able to pay. Still the ark went up, and the day's wonder ceased to be talked about. When it was finished and curiosity satisfied, it was dismissed from the mind as a passing folly. . . . At length the patriarch with his family entered, the door was shut in the face of the world, and he sat down, on the strength of a single promise, to await the issue. . . . Day after day passed on until a week had gone by, but still the faith of that old man never shook. At length the sky became overcast, and the gentle rain descended—to Noah, the beginning of the flood; to the world, a welcome shower. The farmer, as he housed his cattle, rejoiced in the refreshing moisture, while the city never checked its gaiety, or the man of wealth his plans. But as the rain continued day after day, and fell faster and fiercer on the drenched earth, and the swelling streams went surging by, men cursed the storm that seemed determined never to break up. The lowlands were deluged; the streams broke over their banks, bearing houses and cattle away on their maddened bosoms. Wealth was destroyed and lives lost, till men talked of ruined fortunes, famine, and general desolation; but still it rained on. Week after week it came pouring from the clouds, till it was like one falling sheet of water, and the inhabitants could no longer stir from their doors. The rich valleys that lay along the rivers were flooded, and the peasants

sought the eminences around them, till all through the valleys nothing but little black islands of human beings were to be seen on the surface. Oh, what fierce struggles there were for life among them! No one yet dreamed of the high grounds being covered, least of all the mountains. At length a sound was heard that sent paleness to every cheek, and chained every tongue in mute terror. It was a far-distant roar, faint but fearful, yet sounding more distinct and ominous every moment till it filled all the air. The earth trembled and groaned under it, as if an earthquake was on its march, and ever and anon came a crash, as if the ribs of nature were breaking. Nearer and nearer and more terrible it grew, till men, forgetting alike their pleasure and their anger, rushed out in the storm, whispering, 'The flood! The flood!' And lo! a new sea, the like of which no man had ever seen before, came rolling over the crouching earth, stretching from horizon to horizon as far as the eye could reach, losing itself like a limitless wall in the clouds above; it came pouring its terrible and massive waters onward; while the continual and rapid crash of falling forests and crushed cities and upturn mountains, that fell one after another under its awful footsteps, and the successive shrieks that pierced the heavens, rising even above the deafening roar of the on-rushing ocean, as city after city and kingdom after kingdom disappeared, made a scene of terror and horror inconceivable, undescrivable. The fountains of the great deep were broken up. But the last cry of human agony was at length stopped, ocean met ocean in its flow, and the waves swept on without a shore. Oh, what a wreck was there!—the wreck of 2,000 years, with their cities, cultivated fields, and mighty population! Not shivered masts and broken timbers, the remains of some gallant vessel, were seen on the turbulent surface, but the fragments of a crushed and broken world."

This is an awful picture of the infatuation of the antediluvians; but we may reasonably ask, Are mankind, as a rule, any different in this respect now to what they were before the flood? We can unhesitatingly answer No! for we have the authority of Scripture for averring most emphatically, They are not. Men have refused to listen to the voice of God in all ages, and assuredly will do so until the second advent of our Lord and Saviour Jesus Christ; and it is Himself, of whom it is written, "Never man spake like this Man," who is my authority for this statement. You cannot charge me with illiberality for reiterating the words of the Messiah. You cannot even call it a mere assertion without dishonouring Christ. I need no higher authority than His, and He solemnly tells us, "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be" (Matt. xxiv. 37—39).

God never sends His judgments upon mankind without sufficient warning. We have the warning now. May the Lord increase our faith, and give us wise and understanding hearts. We shall then reap the reward that never fails to rest upon those who put their trust in God. All His believing servants, in all ages, have been thus rewarded, and so it was in the case of Noah. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house: by which he condemned the world and became heir to the righteousness which is by faith."

We, too, shall reap the reward, and "condemn the world," if we will diligently read God's Holy Word, and believe its teachings. Let us search, then, as for hid treasures, and, having found the truth, let us,

according to the talents which God has given us, endeavour to communicate that truth to others. The time draws rapidly nearer when the parable of the ten virgins will be fulfilled to the letter. Christians, awake! Awake and trim your lamps. Be watchful, be vigilant, be on your guard, be not taken by surprise. See that you have "oil in your vessels with your lamps."

"Watch, as if on that alone,
Hangs the issue of the day;
Pray that help may be sent down.

"Watch and pray."

Jesus Christ when on earth said to the young lawyer, "What is written in the law? How readest thou?" He expects us to read it attentively under the direction of His Holy Spirit, which He has promised to those who ask it. Each and all may have this infallible guide, for it is written, "If any man lack wisdom, let him ask of God, and it shall be given him." May our Heavenly Father incline us to ask and have for Christ's sake. Amen.

Yours truly,

JOHN G. SHAW.

20, Park Row, Leeds, 1878.

ISRAEL'S RETURN.

Tune—"Hold the Fort."

LORD, we wait Thy promised blessing,
Lead us by the hand;
Give Thy people full possession
Of the Promised Land.

CHORUS—Men of Israel, men of Judah,
Raise the standard high;
Be not faithless, but believing,
For that day is nigh.

Day when suffering shall be ended,
Banishment shall cease;
Day to usher in the epoch
Of eternal peace.

Peace, and joy, and wealth shall crown thee,
Widowed Palestine!
When the everlasting Saviour
On thy land shall shine.

Then the men of two-tribed Judah
To their land shall come,
With the men of ten-tribed Israel
To their destined home.

Jacob's sons shall rest securely,
Ne'er plucked up again;
For the Lord Himself shall surely
O'er His people reign.

PRAYER FOR ISRAEL'S RESTORATION.

Tune—"I hear Thy welcome voice."

O GOD, we trust in Thee,
Thou art our fathers' God;
We shall Thy full salvation see,
Though we deserve Thy rod.

CHORUS—To Jerusalem
We our eyes now raise;
Lord, make Thy people joyful,
And make her gates a praise.

Thy promises are sure,
None of Thy words shall fail;
Thy people's hearts are turned to Thee,
And Israel shall prevail.

We now enquire of Thee!
Forgive Thy people's sin;
Restore us to our land again;
Lord, bring Thy people in.

We thank Thee for the rain
Restored to Israel's land:
The milk and honey soon will flow
Again at Thy command.

Verdure shall crown the place
Where now is barrenness;
And fruitfulness for ever hide
The sterile wilderness.

BRITAIN (OR ISRAEL) THE FIFTH AND LAST EMPIRE,

AS DEPICTED BY

Nebuchadnezzar's Dream and its Interpretation.

PROPHECY is the foretelling, or, in other words, a declaration beforehand of something which is to happen in the future. Prophecy in the Bible is the foretelling of events which shall happen in the future history of the world, but chiefly or primary as regards the history of God's chosen people Israel. History, then, is the key wherewith to unlock all prophecy—that is to say, when any event recorded beforehand in the Word of God either has happened, or is in course of fulfilment, it is as plain to see and recognise to those whose eyes the Lord has opened, as it is to see and recognise the unclouded sun at noonday. This penetration is the “gift of God” to those only who believe in all His promises.

The principal reason why men have failed in the past to understand prophecy is because they have not had patience to wait for the development of history, and consequently have based their ideas more upon *fancy* than upon *fact*. These errors might have been less mischievous had the authors merely discussed their opinions with men of acknowledged learning and piety like themselves. The most flagrant error has been, as in the case of the dream of Nebuchadnezzar, to spiritualise away all they could not clearly see and understand. These ideas have been handed down by our commentators, and many of our present divines set it all down as Gospel, thinking it next to an impossibility that men so celebrated for their learning and piety could go wrong. If they (our divines) would take the trouble to investigate the matter for themselves, they would find a very different solution to what has been termed “the spiritual fulfilment of prophecy.”

Another reason why our authorised teachers have failed to understand prophecy is, that they have given much time and attention to the study of ancient and remote history, and little or none to the history of the times in which we live. That this is a fact is apparent, for both themselves and their commentators can fully see and appreciate the strictly literal fulfilment of prophecy by the history of the past. Why they should not compare the events which are forming present history with the predictions contained in the Bible, I know not; for we are commanded to “prove all things, and hold fast that which is good.”

The result of my own personal study of God's Holy Word is the deep conviction that we are not only living at the "time of the end," but also that the British Empire is the last great Empire—identical with Israel, which is clearly shown in other parts of the Bible will be the last great Empire. I arrive at this conclusion after a close and careful study of the "Word of God," taken as a whole, and the evident fulfilment of prophecy in the history of Nations in all ages.

I am now, in the exercise of the right of private judgment—which, I am proud to say, is the privilege of every Englishman—about to demonstrate—from the prophetic dream of King Nebuchadnezzar and its interpretation, as recorded in the second chapter of the Book of Daniel—that Britain and Israel are identical, and, under the guidance of the Spirit of truth, which "maketh wise the simple," I humbly hope to make the fact so evident that none will be able to gainsay or resist, who will fairly weigh the arguments I shall produce in its favour.

The story of Nebuchadnezzar, the King of Babylon, is familiar to all Bible readers. You remember he dreamt a dream, and, when he awoke in the morning, all the incidents of that dream had escaped his memory. He was so troubled about this that he sought amongst the wise men, the astrologers, the magicians, and the soothsayers of Chaldea, not only the recovery of his dream, but also the interpretation thereof. After frequent failures, his Majesty was so angry that he threatened to exercise the despotic power which he possessed, to "cut them in pieces, and to make their houses a dunghill," unless they did the thing he required of them. They all failed to do this, and the despotic king prepared to carry out his threat by commanding the total destruction of the wise men of Babylon.

Now, God's servant Daniel was not a Chaldean, but as he was by reputation a wise man, they sought him and his fellows to be slain. This was Daniel's emergency when the executioners arrived, and God gave him courage and wisdom equal to the occasion. We read:—

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are His. And He changeth the times and the seasons; He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee,

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and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee : for Thou hast now made known unto us the king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon : he went and said thus unto him : Destroy not the wise men of Babylon : bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king ; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these ; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter : and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee ; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream ; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings : for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron ; forasmuch as iron breaketh in pieces and subdueth all things : and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and

that it ~~was~~ in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure (Dan. ii. 14-45).

Before proceeding to apply this remarkable prophecy, with the view of showing how much of it has been already fulfilled, the Author would observe that he will not be guided so much by what others have said on the subject as by the following considerations—viz., The truth of history, the evidence of reason, the analogy of Scripture, and the plain and literal fulfilment of all prophecy, in all the generations of the past.

Bearing this in mind, the first thing it is necessary to remark upon is, What is the scope of this dream and the interpretation thereof?

THE SCOPE OF NEBUCHADNEZZAR'S DREAM.

If the reader will refer to the 29th verse, he will find that Nebuchadnezzar was troubled in his mind as to "what should come to pass *hereafter*!" It is upon this word "*hereafter*" that the whole thing hinges. If, by the word "*hereafter*," all the future history of the world is meant, then, as a natural consequence, this prophecy regarding the succession of Empires must be in course of fulfilment now—*i.e.*, in our own times—and it must be easy to see where we are. I am fully persuaded in my own mind that the dream has reference to events extending from the night the king saw it down to the end of time; and from a careful review of the whole subject, I am as fully convinced we are now living under the *fifth and last Empire*. In laying the result of my researches before the reader, I can confidently say, if we are guided in our investigation of the subject by the truth of history, the light of reason, and the analogy of Scripture, we cannot go very far astray. In this manner let us review the subject, and, under the supreme direction of the the "Spirit of truth," whose office it is to guide His people into all truth, our quickened perceptions will perceive the truth, and the truth will make us free indeed. Oh, that the Lord, the God of our fathers, may open the eyes of our understanding, that we, like the disciples of yore on their way to Emmaus, feeling "our hearts burn within us," may behold the "wondrous things" contained in God's Holy Word.

THE FIRST EMPIRE—BABYLON.

There can be no dispute as to the signification of the "head of the image," for Daniel said to Nebuchadnezzar, "Thou art this head of gold;" thereby shewing to a certainty that the Babylonian Empire was the first of the Empires symbolized by the image, answering to the "head of gold." Daniel addressed Nebuchadnezzar as a great and powerful monarch—the ruler of an extensive Empire (verse 37)—"Thou, O king, art a king of kings." No doubt the king himself was conscious of his greatness, and, in the pride of his heart, imagined

that it was by his own strength and wisdom that he had secured to himself so large an Empire. The inspired prophet disabuses him of that idea by assuring him that the secret of his success was to be imputed to the God of heaven (verses 37, 38)—“For the God of heaven hath given thee a kingdom, power, and strength, and glory; and whosoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all.” Historians inform us that he held in subjection Egypt, Phœnicia, Arabia, and by his exploits surpassed all the Chaldeans who reigned before him. Philostratus says that Nebuchadnezzar excelled Hercules in fortitude, and greatness, and exploits, and subdued the greater part of Lybia and Spain. Strabo says “he was more celebrated than Hercules;” that he “proceeded as far as the Pillars of Hercules (Gibraltar), and led his army out of Spain into Thrace and Pontus.” His Empire, however, was not of long continuance, as it terminated about seventy years after the utterance of this prophecy, and only twenty-three years after the death of Nebuchadnezzar. That the “head of the image” represented the Babylonian Empire, I fully believe; and, having conceded that—a point on which all commentators are agreed—I merely wish the reader to note that the Empire was a *temporal* and not a *spiritual* one.

THE SECOND, OR MEDO-PERSIAN, EMPIRE.

It is almost universally allowed that the Medo-Persian Empire—which arose out of the ruins of the Babylonian Empire—is represented by the “breast and arms of silver,” which Daniel interprets thus: “And after thee shall arise another kingdom inferior to thee.” It is well known that the Medo-Persian Empire arose after, and in immediate succession to, the Babylonian Empire.

Josephus says that the two hands and shoulders signify that the Empire of the Babylonians should be dissolved by two kings—the Kings of Media and Persia—whose powers were united under Cyrus, and who was the son of the King of Persia, and the son-in-law of the King of Media. Cyrus besieged and took Babylon, and put an end to that Empire, and established the Medo-Persian Empire, which, according to the words of Daniel, was “inferior,” or less than the Empire which preceded it, inasmuch as neither Cyrus nor any of his successors ever carried their conquests into either Africa or Spain. It was also “inferior” because, as Dr. Prideaux says, “the Kings of Persia were the worst race of men that ever governed an Empire.” The duration of this Empire was a little over two hundred years. As before stated, I am not going by commentators (except so far as the evidence accords with my own reason, and the truth of history, and the analogy of Scripture); in this case, however, they all seem to accord with one another, and they also are all agreed as to the fact that the first two kingdoms, or Empires, represented in Nebuchadnezzar’s dream by the “head of gold” and by the “breast and arms of silver” were, first, the Babylonian, and, secondly, the Medo-

Persian Empires. I quite coincide in this view, but, in thus agreeing with them, I must again request the reader to note that this second Empire—the Persian, or Medo-Persian, Empire—like the first Empire, was a *temporal* and not in any sense a spiritual Empire.

THE THIRD, OR GRECIAN, EMPIRE.

We now come to the third Empire, represented by the words, "his belly and his thighs of brass" (v. 32), which Daniel interprets (v. 39), "And another third kingdom of brass which shall bear rule over all the earth." There can be no doubt, if history is reliable, that the Grecian Empire was the Empire represented by the "brass" of the image, for Alexander the Great subdued the Persian Empire, and carried his conquests into India. The Grecian Empire was fitly represented by "brass," for the Greeks were famous for their brazen armour. Josephus says, "Daniel's interpretation of this passage is, that another would come from the West completely armed in brass." This kingdom is said to "bear rule over all the earth." Alexander commanded that he should be called "The King of all the World," and it appeared to himself and to those about him that he was the master both of earth and sea. The "thighs of the image" represented the Selenicide, who reigned in Syria; and the Lagidæ, who reigned in Egypt. Both of these were the successors of Alexander, and they who governed were still Grecians—the metal was the same, and the nation was the same. All ancient authors speak of the kingdom of Alexander and his successors. Josephus says, "Alexander being dead, the kingdom was divided among his successors." He does not say two new Empires were erected. Justin says, "After the death of Alexander, the kingdoms of the East were divided amongst his successors." Grotius says, "Even now the Hebrews call those kingdoms by one name—the kingdom of the Grecians." Thus the reader will perceive how accurately the Grecian Empire was represented by "his belly and his thighs of brass." I, too, hold that the third Empire was the Grecian Empire—a *literal, tangible, temporal Empire*, and not a spiritual Empire.

THE FOURTH, OR ROMAN, EMPIRE.

The fourth Empire now claims our attention, symbolized by "his legs of iron, his feet part of iron and part of clay" (v. 33), thus interpreted by Daniel (v. 40—43), "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and the toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall not cleave one to another, even as iron is not mixed with clay."

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as iron is

We see in these verses that the fourth kingdom or Empire in its rise was to be stronger than the Empires which had preceded it. It was afterwards to exhibit signs of weakness, as was symbolized by the admixture of clay, which will not combine with iron. To those who have studied history, this is a vivid description of the Roman Empire. We find this Empire was stronger and larger than any of the preceding ones. The Romans brake in pieces and subdued all the former kingdoms. As Josephus said that the two "arms of silver" denoted the Kings of the Medes and Persians, so the two legs represented the two Roman consuls. The feet of the image represented the same Power, but deterioration had taken place. "The iron was mixed with miry clay," and the Romans were defiled with a mixture of barbarous nations. The Roman Empire was at length split up into ten lesser kingdoms, answering to the ten toes of the image. On this point, I find myself at variance with commentators and those who have written on the fulfilment of prophecy. If some of them had been living, now that history is more developed, probably there would have been little divergence between their conclusions and mine. The Rev. M. Baxter, however, takes these expositors as infallible guides, and commits the great mistake of representing Britain as one of the Roman kingdoms into which the Empire was divided in its ten-toed kingdom state. In his pamphlet, Britain is shown as the little toe of the image. I contend that Britain never formed any part of the image—not even a little toe—for the simple reason that Britain was never really subdued by the Romans. She gave them more trouble than any of their conquests. It took them seven years to take possession of Kent and the country South of the Thames. During their stay, they never went beyond the Grampian Hills, and in England the Welsh were unsubdued. All they could do was to endeavour to keep the barbarians within their mountain fastnesses; but their efforts were vain, for, as they did not find much food and many comforts in their elevated position, they had to make raids in order to supply their necessities, and generally succeeded in carrying away with them much spoil. The Romans built forts and walls to hold them in check—one of their walls, of which I have seen some of the foundation stones, stretched across the whole breadth of the kingdom. But all was in vain; the natives were invincible. The Romans were wearied out with their resistance. Well may Sir James Mackintosh, and other historians, tell us that the Roman conquest of Britain was merely a nominal one. At length the Romans left the Britons to manage matters for themselves—the country still unsubdued. This would be about the middle of the fifth century, about 400 years after the time when their first legions landed on our shores. We are told that before the Romans finally left our island, the Emperor of Rome formerly apprised the cities and townships of that portion of Britain where his soldiers had gained a footing, that he (the Emperor) absolved them from their allegiance, and could no longer afford them protection. Thus the reader will readily perceive that Britain cannot

form any part of the grand and terrible image whose fate it was to be smashed to pieces, for two good reasons:—1st, Because she was never really subdued by Rome; and, 2nd, Because Rome voluntarily relinquished what they did possess of Britain before the division of the Empire into ten kingdoms. I will, therefore, take Britain away for the present from any connection with the image, and just put Portugal in its place—*i.e.*, instead of it. The ten toes, representing the ten minor kingdoms into which the Empire was eventually divided, will then stand thus:—The toes on the right foot, beginning with the little toe, symbolize France, Spain, Portugal, Italy, and Austria; those on the left foot shall remain as Mr. Baxter and his authorities have given them—namely, Tripoli, Egypt, Greece, Turkey, and Syria. Some of these kingdoms, even in their divided state, retained much of their old Norman strength, and manifested it upon several occasions, so that “the kingdom was partly strong and partly broken.” They “mingled themselves with the seed of men” by their marriages and alliances one with another after their separation into ten kingdoms; and also many of them formed alliances, as the French, the Portuguese, and the Spaniards have done with Indians, Africans, and American savages. The Roman Empire is, therefore, represented in a double state:—1st, With the strength of iron conquering all before it, “his legs of iron;” and then divided and weakened by the mixture of barbarous Nations, “his feet part of iron and part of clay.” There is a vast amount of evidence that the Roman Empire was the fourth Empire. Mede says, “The Roman Empire to be the fourth Empire of Daniel was believed by the Church of Israel both before and in our Saviour’s time: received by the disciples, and the apostles, and the whole Christian Church, for the first 300 years without any known contradiction.” I, too, subscribe to this view, and must once more say that the Roman Empire was a temporal and not a spiritual one.

THE FOUR EMPIRES—TEMPORAL, TANGIBLE, AND SUCCESSIVE EMPIRES.

We have now seen that the four Empires were literal, tangible, and temporal, and also successive in their rule—*i.e.*, as one fell, another arose:—First. The Babylonian kingdom (or Empire), then the Persian, then the Greek, and lastly the Fourth or Roman Empire, all following in immediate succession without a fraction of a gap between. The prophetic image was the figure of a man. There are no gaps in the human figure, and therefore the “gold” of the image must have fitted as close to “silver” of the image as the stones of the Great Pyramid; so with the silver and the brass, so with the brass and the iron, and so with the iron and the iron and clay. Is there a gap now? When God caused Nebuchadnezzar to see this prophetic vision of the future—extending from that time to the second coming of the Messiah—did He intend there to be a gap? Away with such a thought so dishonouring to our Creator, who saw the end from the beginning, and to whom all events, past, present, and future, are alike known!

THE ROMAN EMPIRE HAS CEASED TO BE.

Where is the Roman Empire now? Echo answers, "Where?" We know, by the evidence of our reason, that the Empire is extinct, and consequently "the gold, the silver, the brass, the iron, and the clay are broken in pieces," and, as far as the image is concerned, the prophecy is already fulfilled. Now all expositors of prophecy allow that when prophecy is fulfilled, it is an easy thing to see, and to know, and to describe how it has been fulfilled. Had we lived in the age when Babylon was in all its glory, it would not have been easy for us to have foreseen the succession of Empires, to have known their names, or to have imagined how strikingly they would answer to the symbolic representation of "the gold, the silver, the brass, the iron, and the mixture of iron and clay." But now that all the four Empires have had their rise and fall, and more than four-fifths of the prophecy is fulfilled, it must be an easy thing to see where we are. Holding these views, in reliance on the God of heaven, who revealed the secret of the dream and its interpretation to Daniel, and who has promised to quicken the perceptions of His people in the "latter days," let us investigate the matter and endeavour to ascertain the point at which we have arrived in the history of the world and the fulfilment of the prophecy.

IS THERE A PREDOMINANT EMPIRE NOW?

Is there an Empire now that will bear comparison for extent, and power, and dominion with those which have passed away? Let history speak for herself in answer to this question. I quote from the "System of Geography" by Mr. Jas. Bell. Speaking of the British Empire, he says:—

The British Empire comprehends the United Kingdoms of Great Britain and Ireland, with the adjacent smaller islands in the surrounding seas, and many colonies, which, in point of extent, far surpass the mother country. Although

"I, the world's volume,

Our Britain seems as of it, but not in it;"

yet she exercises a more extensive influence in the affairs of the world, from which she appears almost "cut off," than any other single country has done in ancient or modern times. Her Monarch commands a host of subjects, more numerous than that which owns the sway of any other crowned potentate. "On our Sovereign's dominions the sun never sets." Her authority extends over two-thirds of the globe, in reference to longitude; and it may, therefore, without hyperbole, be said that the sun never sets upon her possessions, for, within that vast range, various places have noon and midnight at the same moment. Stretching also, with the exception of a few intermediate spaces, from the Arctic circle in the 33rd degree of South latitude, the four seasons are experienced in the dominions of Britain at the same time.

M. Dupin, in his "Force Commerciale de la Grande Bretagne, 1826," says, as regards the extent of our Empire and our great power over the Nations of the earth:—

In Europe the British Empire borders at once towards the North upon Germany, upon Holland, upon France; towards the South, upon Spain,

upon Sicily, upon Italy, upon Western Turkey. It holds the keys of the Adriatic and the Mediterranean; it commands the mouth of the Black Sea, as well as the Baltic. In America it gives boundaries to Russia, towards the Pole, and to the United States towards the temperate regions. Under the torrid zone it reigns in the midst of the Antille, encircles the Gulf of Mexico, till, at last, it meets those new States, which it was the first to free from their dependence on their mother country, to make them more surely dependent upon their own commercial industry, and, at the same time, to scare, in either hemisphere, any mortal who might endeavour to snatch the heavenly fire of genius, or the secrets of its conquests, it holds, midway between Africa and America, and on the road which connects Europe with Asia, that rock to which it chained the Prometheus of the modern world.* In Africa, from the centre of that island devoted of yore, under the symbol of the cross, to the safety of every Christian flag,† the British Empire enforces from the Barbary States that respect which they pay to no other Power. From the foot of the Pillars of Hercules, it carries dread into the heart of the remotest provinces of Morocco. On the shores of the Atlantic it has built the forts of the Gold Coast and of the Lion's Mountain.‡ It is from thence that it strikes the prey which the Black furnish to the European races of men; and it is there that it attaches to the soil the freed men whom it snatches from the trade in slaves. On the same continent, beyond the tropics, and at the point nearest to the Austral Pole, it has possessed itself a shelter under the very Cape of Storms. Where the Spaniards and the Portuguese thought only of securing a port for their ships to touch at—where the Dutch saw no capabilities beyond those of a plantation—it is now establishing the colony of a second British people, and, uniting English activity with Batavian patience, at this moment it is extending around the Cape the boundaries of a settlement which will increase in the South of Africa to the size of those States it has founded in the North of America. From this new focus of action and of conquest, it casts its eyes towards India; it discovers, it seizes the stations of most importance to its commercial progress, and thus renders itself the exclusive ruler over the passes of Africa from the East of another hemisphere. Finally—as much dreaded in the Persian Gulf and the Erythrean Sea as in the Pacific Ocean and the Indian Archipelago—the British Empire, the possessor of the finest countries of the East, beholds its *factors* reign over eighty millions of subjects. The conquests of its merchants in Asia begin where those of Alexander ceased, and where the terminus of the Romans could not reach. At this moment—from the banks of the Indus to the frontier of China—from the mouths of the Ganges to the mountains of Thibet—all acknowledge the sway of a mercantile company shut up in a narrow street in the City of London.

This glowing description of our Empire was written more than 50 years ago by the Count already mentioned—a man not at all likely to have the slightest bias or partiality for Britain—our French admirer, Count Dupin. We all know how much our Empire has increased since, and that our Indian inheritance has recently been transferred to our gracious Queen—whom God preserve—who now rules as the “Empress of India.”

Is it possible that this magnificent Empire could have been left out of Nebuchadnezzar's dream of what was to come to pass here-

* St. Helena—the island prison of Napoleon. † Malta. ‡ Sierra Leone.

after? No, no—emphatically, no! To entertain such an idea for a moment is most dishonouring to God, as it would indicate failure on His part. However man may stumble and jump to false and irrational conclusions, God cannot fail, and the dream and its interpretation, being from God, most certainly included Britain's *Empire of Empires*.

We have seen the passing away of the four Empires symbolized by the image, but that is not the conclusion of Nebuchadnezzar's dream. Let us now attentively consider the remainder, and we may be rewarded by the discovery that our Empire is not only described, but that it is far more strikingly portrayed by the finger of God than any of the Empires which have preceded it.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth (Dan. ii. 34, 35).

This last portion of the dream is thus interpreted by Daniel:—

And in the reign of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure (Dan. ii. 44, 45).

TWO DISTINCT KINDS OF PROPHECY.

In considering these remarkable words, I intend to apply to the fullest extent the mode of interpretation which has been followed up to the succession of the Roman (or fourth) Empire. Up to that point I can thoroughly understand and endorse much that has been said on the subject. After this, the commentators and prophetic writers have made a perfect hash of it—built up such a mass of spiritual theories, each contradicting or taking an opposite view of the subject, that it is perfectly sickening to attempt to riddle the rubbish in order to pick out the little grain that is worth retaining; and after the strictest and most patient investigation, I confess it requires more brains than I possess to arrive at a satisfactory conclusion. One thing is clear enough, and that is the illogical character of their reasoning, for they leave the literal and obvious meaning of the prediction, and fly to what they term the "spiritual fulfilment." I do not deny that there are both temporal and spiritual predictions, but I do contend that both must have a literal fulfilment. The two kinds of prophecy are as distinct as oil and water, and it is just as easy to mix the one as the other. You cannot mix oil with pure water, neither can you mix the temporal with the spiritual. As an illustration of my meaning, the first

prophecy in the Bible—the promise that “the seed of the woman should bruise the serpent’s head”—was a strictly spiritual prediction, and was fulfilled to the letter by our Redeemer; on the other hand, the first temporal prophecy was the promise to Abram, that the land, of Canaan should be the inalienable possession, or inheritance, of himself and his seed for ever, and this not having been fulfilled, must in the future be literally fulfilled. Again, when our Redeemer wept over Jerusalem, the words He spake about its destruction was truly a temporal prediction: “For the days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, that shall not be thrown down” (Luke xix. 43, 44). We all know how this prophecy was literally fulfilled by Titus. But our Saviour also uttered prophecies of a spiritual nature, as for instance, when about to leave His disciples, He said, “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John xiv. 26). This was also literally fulfilled by the outpouring of the Holy Spirit on the day of Pentecost. Thus literally has all prophecy been fulfilled, and will be so fulfilled to the end of time.

NO PRECEDENT FOR THE SPIRITUAL FULFILMENT OF TEMPORAL PROPHECY.

Men, with commendable caution, talk of precedents. Etiquette stiffens her majestic form, and will not move a single inch without precedent. Diplomats, legislators, administrators of the law, and public men do the same; I too, go by precedent, and my precedent is the simple and literal fulfilment of all prophecy in the past. I will not, for that reason, accept a spiritual fulfilment of a temporal prophecy, for which I have no precedent. It is therefore, my intention—guided, as I have already said, by the truth of history, the evidence of reason, and the analogy of Scripture—to consider the subject we are investigating in its logical bearings, and this can only be done by rejecting what spiritual theorists have advanced. As we have seen that the first, second, third, and fourth Empires were literal, tangible, and temporal Empires, so (in accordance with logic and common sense, and with due regard to precedent) the fifth Empire, which is eventually to become so large as to fill the earth, must, in the nature of things, be a temporal, and not (as some have said) a spiritual Empire.

UNDISCOVERED TRUTH IN THE WORD OF GOD.

I am aware that this method of viewing the subject will bring out results that will have the appearance of a new discovery. This is no valid objection, for nearly all Christians are agreed that

"The Lord hath yet more light and truth
To break forth from His Word!"

Bishop Butler says in his "Analogy of Religion," "It is not at all incredible that a book which has been so long in possession of mankind should contain many truths as yet undiscovered." I am perfectly indifferent to what may be thought of this effort by the learned so long as I have the assurance—the firm conviction—that I am obeying the command of the Master, Jesus Christ—our Lord and Saviour—in thus rejecting all theories—"the traditions of men"—and in believing that all prophecy, when fulfilled, will be as literal and as easy to understand as the prophecies respecting Himself, and for not believing which He frequently condemned those who heard Him. With regard to the results of this investigation seeming like a new discovery, or the bringing out new and startling facts, I can only say with the late distinguished Professor Agassiz, "Whenever a new or startling fact is brought to light, people first say, 'It is not true;' then, 'It is contrary to religion;' and lastly, 'Everybody knew it before.'" If this is so in connection with the present attempt to place new facts before the public, I shall be amply rewarded. All I ask of the reader is, that he will give the subject his earnest consideration, and not utter a single word of condemnation until he has fairly weighed the arguments brought forward, and found them wanting.

THE FIFTH EMPIRE.

THE SETTING UP OF A KINGDOM.

Let us now examine what the prophet first advances in interpreting this portion of Nebuchadnezzar's dream. The words are (ver. 44): "And in the reign of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Our teachers tell us that we must not take this passage as it is written, but we must understand it thus: "In the reign of *some of* these kings God will set up a kingdom," thus interpolating the text and changing, if not entirely destroying, its meaning by adding the words "*some of*," and curtailing the time in which the kingdom was growing. I solemnly protest against this alteration of the sense of the sentence. I do more than protest! I utterly reject the addition as taking a most unwarrantable liberty with the Word of God, and take the words as recorded in the Bible, which plainly shows that it was in the reign of *all* these kings that God would set up a kingdom. If we can show that during these ages, from the commencement of the Babylonian captivity (the era of Nebuchadnezzar's reign), continued throughout all the successive reigns of the kings of the four Empires down to the present time—I say, if we can show that during this period a kingdom has been growing, bearing all the marks and characteristics accorded to it in the dream and its interpretation, that kingdom must be *the kingdom* that shall never be destroyed. The attentive reader who has had the good fortune to peruse the

"Forty-Seven Identifications," by Mr. Edward Hine, of Liverpool, will have no difficulty in recognising the fact of the first planting of this kingdom, in the arrival of the Tribe of Dan, the sailors of Israel, who never went into captivity at all, but escaped in their ships, who settled in the North of Ireland in the reign of Nebuchadnezzar. The historical facts given by our own historian (Sharon Turner), whose researches in ancient history and careful quotations from ancient authorities, such as Homer, Strabo, Herodotus, Diodorus, Pliny, Ptolemy, and others, also prove that our origin and progress, as a Nation, exactly answers to this description; and this fact, coupled with the fact that we are the fifth Empire, answering to all the characteristics given in this prophecy, is amply sufficient to our purpose.

THE FIFTH EMPIRE A TEMPORAL EMPIRE.

That the kingdom set up through the successive ages was to be a temporal and not a spiritual kingdom is evident from the latter part of the verse we are now considering (ver. 44): "And the kingdom shall not be left to *other people*, but shall *consume* and *break in pieces* all these kingdoms, and it shall stand for ever." It is obvious from these words that the kingdom alluded to is a temporal one. Any kingdom which belongs to *a people*, and is not to be left to *other people*, must be a temporal kingdom. The kingdom is entailed property and not to be alienated.

Further, it is also equally plain that the kingdom must be a *temporal* one whose mission it is "to break up and consume all these kingdoms" which have sprung from the four successive Empires. However different the fifth Empire was to be in many respects, there can be no manner of doubt that it was to be as much a temporal Empire as the Nations represented by the different parts of the image. Notwithstanding all this evidence, prophetic writers tell us that the fifth Empire was to be a spiritual one—the kingdom of Christ. The fact is, that the fifth Empire has arisen, the image is now broken in pieces, and the "smiting" and the "breaking in pieces" has not been accomplished by the "kingdom of Christ," but by a temporal Power.

THE KINGDOM OF CHRIST NOT YET ESTABLISHED.

It may reasonably be asked of me, Do you not believe in the kingdom of Christ? Certainly I do! I believe that it is yet future, or why should our Lord teach us to pray, "Thy kingdom come?" In our hymns of praise we sing, "Jesus shall reign," not Jesus does reign! I truly believe when the time arrives it will be as righteous a kingdom as the most earnest spiritualiser can wish or conceive—a kingdom more "happy and glorious," and more spotlessly pure than can be described. At the same time I do not believe in mixing things up and confounding things that differ. The kingdom of Christ is not yet established, and when it is so, it will not disturb the temporal kingdoms. All true Christians desire earnestly the rising of the "Sun of Righteousness—the beginning

of that time when the kingdoms of this world shall become the kingdoms of God and of His Christ" (Rev. xi. 15). But this state of things is not now! *Christ is the rightful King*, but, alas! He is NOT THE REIGNING KING. True Christians are the loyalists who will be found waiting for Him, and will gladly rally round Him when He comes. That Satan and the "powers of darkness" have dominion now is an axiom often heard from the pulpits of our land.

CHRIST WILL NOT COME TO DESTROY EMPIRES.

We have seen that the Roman Empire is extinct, and it has fallen, by the force of arms and gradual decay, as the other three Empires did. When Christ comes, He will not be found exercising His great power in the putting down temporal Empires or compassing their destruction. *He will come to destroy anti-Christ*, whether it be Popery, Mohammedanism, Paganism, or Atheism. He will come with power and great glory to destroy the works of darkness. Whereas Satan now reigns and brings wicked devices to pass, Christ shall them (after having beaten down Satan under His feet, and cast him and his legions, chained and bound, into the bottomless pit) take to Himself His great power and reign as the "King of kings" and the "Lord of lords." He will come to take away the stony heart and give to His people, and to the world, the heart of flesh—that is, a "new heart" and a "right spirit." Thus we see, without disturbing any temporal power, the dominion of Christ will be set up in the hearts of all people—from the king on his throne to the humblest of his subjects. Thus God's "unspeakable gift," His dear Son, shall be the Supreme Ruler of the universe.

THE STONE CUT OUT OF THE MOUNTAIN WITHOUT HANDS.

THE WHEREABOUTS OF THE STONE.

We now come, as a natural consequence of the extinction of the Roman—or the last of the four Empires—represented by the different metals of the image, to the consideration of the cause and the particulars of its destruction (ver. 45): "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the silver, and the gold." That the stone is the symbol of Great Britain is apparent from the following considerations:—

1. We are undoubtedly the fifth Empire, and the way in which we have become so accords with the prophecy.

2. We are isolated or detached from the countries represented by the image.

3. Our island is small and insignificant, and to all appearance as unlikely to become the head of a mighty Empire as it is for a stone to swell to the proportions of a mountain.

4. Our growth has been very rapid.

5. Our influence and power are greater than that of any other country which now exists—or ever did exist—on the face of the earth.

Sir Richard Philip, in his book entitled, "A Million of Facts," published in the year 1830, says, "That Britain formerly joined the

Continent has been inferred from the similar cliffs of the opposite coasts of the English Channel, and from the encroachments of the of the sea in still widening the Channel."

If this statement is true (and it is given as fact in a book of facts), we are literally "a stone cut out of the mountain"—that is, viewing the hugeness of the Continent in comparison with our island. There is something, too, that is very significant in the name "Channel," for to channel a thing means "to groove or to cut out." I believe, personally, that England did once form part of the Continent, and that its separation was effected for a special purpose which will become more obvious to the reader hereafter. I can say, with the poet,—

"This precious *stone* set in the silver sea,
Which serves it in the office of a wall;
Or, as a moat defensive to a house,
Against the envy of less happy lands;

This blessed spot, this earth, this realm, this England."

But lest this cutting away of Britain from the Continent should be deemed an ingenious fancy, not capable of proof, I will base my argument upon an undeniable fact, and that is the isolation of Britain.

Great Britain was described by Rome, in her palmy days, as—

"Penitus toto divisos orbe Britannos"—

that is, the Britons cut off from intercourse with the whole world, and we have seen, as before quoted—

"'I,' the world's volume,
Our Britain seems as of it, but not in it."

We are, in fact, so effectually separated from the mainland by the German Ocean and the English Channel, as to be virtually "*cut off*" from the Continent. Nevertheless, cut off though we are, we have always been, and particularly since the arrival of the Normans in our island, an influential factor amongst the Nations of Europe and the world; and since that time, that influence has ever been on the increase, in spite of the sneers of our enemies.

The historical reader will remember that England was spoken of to Napoleon I. as but a small garden in comparison with the rest of the world. The characteristic reply was, "True, sire, but in that garden grows many a bitter weed." His attempts to invade our coasts (as were those of Spain, 200 years previously) were futile. The rapidity of our growth, or expansion into our present magnificent Empire, may be judged by the fact that it is only 223 years, on the 7th of May last, since we became possessed of Jamaica—our first colony—which was taken from Spain, by Commander Penn, in the year 1655.

WHERE WOULD THE FEET OF THE IMAGE BE?

It will be necessary for us to go to history if we would ascertain where the blows were struck, when they were struck, and what power it was that struck the blows on the feet of the image, and, by so doing, caused its destruction. In order to arrive at the truth (for it is the truth we seek), we must first ask ourselves the question,

Where would the feet of this symbolical image be? Now this cannot be a very difficult problem to solve when we know for a certainty that the head of the image was Babylon. It is not a mathematical question, involving almost endless calculation, and employing hundreds of figures; neither is it an abstruse question of science, which is nearly as difficult to understand, to those who have not studied science, after the answer is given, as it was before. The answer must be natural, easy, and as free from obscurity when it is given, that a child may understand it; and precisely such an answer I proceed to furnish when I say, the feet of the image would be the furthest away from the head. This answer commends itself to our reason; it is so simple that a mere child can understand it; it is so true that the oldest and wisest cannot gainsay it—simple but mighty truth! I will now endeavour to point out—in the form of a short allegory—the two countries which are in reality the feet of the image:—

AN ALLEGORY.

Methought (whether in waking or sleeping vision I will not say) that I was favoured with a sight of the same terrible image which Nebuchadnezzar saw in his dream. As my eyes rested upon him, I saw him *move*, and, probably, tired of standing throughout the long centuries which have elapsed from Daniel's time to this, he proceeded to bring his colossal form into a recumbent position. At length he settled down and all was still: so I approached near enough to take note of him as he lay. He was reclining on his back, with his golden head pillowed on Babylon; his breast rested on Syria, and both of his gigantic arms were raised above his head, the right arm rested on Media, and the left on Persia, and as I gazed thereon, the arms and breast shone like polished silver in the dazzling rays of the Eastern sun. I next turned my attention to the brazen body and thighs of the giant, and noted that these portions of his massive frame covered Greece (including Turkey, which formerly was a part of Greece). The iron legs covered the Roman Empire—the right foot rested on France and the left foot on Spain; and as they lay, I noted that they were a strange compound of iron and clay. Thus the recumbent figure covered the kingdoms, which the gold, the silver, the brass, the iron, and the mixture of iron and clay represented or symbolized—the head was in the extreme East, or Babylon, and the feet in the extreme West, resting on France and Spain.

THE SMITING OF THE FEET OF THE IMAGE.—BRITAIN THE KINGDOM OF THE STONE.

Let us now—taking France and Spain as the feet of the image on the one hand, and Great Britain as the little stone on the other hand—endeavour to ascertain from the undoubted facts of history whether or no we have fallen upon the feet of the image and brought him down. As it was the prowess of the people of each succeeding Empire that enabled it to subdue and supplant the one before it, it is only fair to conclude that it is by the prowess of the Anglo-Saxon race—who belong to the fifth Empire—that the overthrow of the image has been

achieved. There is nothing so likely to convince men as the hard logic of facts, therefore I will let our victories over the European Powers speak for me, without further comment:—

BRITISH VICTORIES OVER FRANCE AND SPAIN.

(THE FEET OF NEBUCHADNEZZAR'S IMAGE.)

No.	MONTH:	YEAR	PLACE OF BATTLE.	OFFICER OR GENERAL	NATURE OF VICTORY.
1	August 26	1846	Cressey	Edward III. ...	Battle
2	August 4.....	1347	Calais	Edward III. ...	Taken
3	September 19...	1356	Poitiers	Black Prince ...	Battle
4	October 25	1415	Agincourt	Henry V.	Battle
5	April 25	1513	Brest	Howard.....	Sea fight
6	August 16	1518	Spurs	Henry VIII.....	Battle
7	September 14...	1544	Boulogne	Henry VIII.....	Taken
8	July 31	1588	Armada	Howard	Sea fight
9	May 7	1655	Jamaica	Penn	Taken
10	December 4	1664	Bordeaux	James II.	Sea fight
11	May 10	1667	St. Christopher.....	Harmann	Sea fight
12	May 19	1692	La Hogue	Russell	Sea fight
13	August 19	1702	Carthage	Benbow	Sea fight
14	October 29	1702	Chartreuse	Marlboro'	Taken
15	December 17 ...	1703	Gulder	Marlboro'	Taken
16	July 3	1704	Donawert	Marlboro'	Battle
17	July 24.....	1704	Gibraltar	Rooke	Taken
18	August 13	1704	Rhenheim	Marlboro'	Battle
19	November 5 ...	1704	Gibraltar	Rooke	Sea fight
20	July 18	1705	Tirlemont	Marlboro'	Battle
21	September 28	1705	Barcelona	Peterborough	Taken
22	May 23	1706	Ramilies	Marlboro'	Battle
23	August 6.....	1707	Newfoundland	Underdown	Sea fight
24	May 27	1708	Carthage	Wager	Sea fight
25	July 11	1708	Oudenard	Marlboro'	Battle
26	September 18	1709	Minorca	Stanhope	Taken
27	September 11...	1709	Malplaquet	Marlboro'	Battle
28	September 20...	1709	Deadman	Haniray	Sea fight
29	February 5.....	1710	Guadaloupe	Beckwith	Taken
30	August 12 ...	1718	Pescaro	Byng	Sea fight
31	August 18	1739	Lagos	Boscawen	Sea fight
32	November 22	1739	Portobello	Vernon	Taken
33	March 25.....	1740	Charges	Vernon	Taken
34	November 14	1741	Faita	Anson	Taken
35	December 27 ...	1742	Old Gibraltar	Purcel	Sea fight
36	May 30.....	1743	Windward	Anson	Sea fight
37	May 31	1743	Spiritu Santo	Anson	Taken
38	June 26	1743	Dettengen	George III.	Battle
39	June 16	1745	Cape Breton	Warren	Sea fight
40	July 20	1747	Saffield	D. of Cumberland	Battle
41	January 31.....	1748	Cape Cantin	Harvey	Sea fight
42	May 8	1748	Cuba.....	Knowles	Taken
43	October 7 ...	1748	Havannah.....	Knowles	Sea fight
44	April 1.....	1753	Trivady	Lawrence	Battle
45	June 27	1753	Louisbourg	Amherst	Taken
46	September 24...	1753	Veycondale	Lawrence	Battle
47	June 10	1755	Newfoundland	Boscawen	Sea fight
48	November 2 ...	1756	Martinico	Townshead	Sea fight

“The Chronological Chart of British Victories Over the Continental Powers,” ranging from the battle of Cressey to our last victory over Russia in 1855, price 3s., may be had of the Author, J. G. Shaw, 20, Park-row, Leeds.

NATURE OF VICTORY.

**Continental
over Russia in
row, Leeds.**

No.	MONTH:	YEAR	PLACE OF BATTLE.	OFFICER OR GENERAL	NATURE OF VICTORY.
108	July 26	1793	Valenciennes.....	Duke of York ...	Taken
109	August 23	1793	Pondicherry	Braithwaite	Taken
110	October 1	1793	Toulon	Mulgrave	Battle
111	October 20	1793	Cherbourg	Saumarez	Sea fight
112	October 22	1793	Cape Nicholas	Whitelock.....	Taken
113	November 18	1793	Bay of Biscay	Thornborough ...	Sea fight
114	January 23	1794	Channel	Warren	Sea fight
115	February 19	1794	San Florenzo.....	Dundas	Taken
116	March 22	1794	Fort Bourbon	Grey	Taken
117	March 28	1794	Jamaica	Surridge	Sea fight
118	April 3.....	1794	St. Lucia	Grey	Taken
119	April 21	1794	Guadaloupe	Grey	Taken
120	May 5	1794	Mauritius	Newcome	Sea fight
121	May 14	1794	St. Pierre	Ogilvie	Taken
122	May 22	1794	Bastia.....	Hood	Taken
123	May 29	1794	Atlantic	Howe.....	Sea fight
124	June 1.....	1794	Ushant	Howe.....	Sea fight
125	June 4.....	1794	Cadiz	Collinwood	Sea fight
126	June 15	1794	Brest	Howe.....	Sea fight
127	July 6	1794	Maliens	Moir.....	Taken
128	January 4	1795	Point-a-Petre	Faulkner	Sea fight
129	March 14	1795	Cape Corse	Hotham	Sea fight
130	April 7	1795	Mediterranean	Hotham	Sea fight
131	May 17	1795	Chesapeak.....	Cochrane	Sea fight
132	June 23	1795	Groix	Bridport	Sea fight
133	August 31	1795	Ostenburg	Stuart	Taken
134	February 6.....	1796	St. Domingo	Duckworth	Sea fight
135	April 20	1796	Lizzard Point	Exmouth	Sea fight
136	April 26	1796	Morne Chabot	Moore	Taken
137	May 25	1796	St. Lucia	Abercrombie ..	Taken
138	June 11	1796	St. Vincent	Abercrombie ..	Taken
139	July 16	1796	Helvoet	Trollope	Sea fight
140	August 22	1796	Saintes	Warren	Sea fight
141	November 26...	1796	Aguilla	Barton	Sea fight
142	December 2 ...	1796	Foulpoint	Spranger	Taken
143	December 12 ...	1796	Cadiz	Bowen	Sea fight
144	February 14	1797	Cape St. Vincent	Jervis.....	Sea fight
145	February 18	1797	Trinidad.....	Harvey	Taken
146	March 9	1797	Brest	Neale	Sea fight
147	January 13.....	1798	Ushant	Pellaw	Sea fight
148	July 15	1798	Carthagea	Dixon	Sea fight
149	July 17	1798	Ushant	Keppel	Sea fight
150	August 1	1798	Nile	Nelson	Sea fight
151	September 8 ...	1798	Ballina Muc	Lake	Battle
152	October 12	1798	Ireland	Warren	Sea fight
153	November 15	1798	Minoroa	Stuart.....	Taken
154	February 29 ...	1799	Sandhead	Cooke	Sea fight
155	March 10.....	1799	Orpesa.....	Markham	Sea fight
156	March 30.....	1799	Porto Rico.....	Otway	Sea fight
157	May 9	1799	Acre	Sidney Smith ...	Battle
158	June 14	1799	Rivigliano	Foote.....	Taken
159	August 9.....	1799	Gibraltar	Brenton.....	Sea fight
160	August 28	1799	Rieuve Diep	Mitchell	Sea fight
161	September 8 ...	1799	Guadaloupe	C. Boyer	Sea fight
162	September 29...	1799	Civita Vecchia	Trowbridge	Taken
163	November 22...	1799	Lowestoft	Searles	Sea fight
164	December 24 ...	1799	Dodman.....	Pengelly	Sea fight
165	December 26 ...	1799	Fort Royal.....	Rowley	Sea fight
166	March 31	1800	Malta	Dixon	Sea fight

NATURE OF
VICTORY.

NATURE OF VICTORY.	No.	MONTH.	YEAR	PLACE OF BATTLE.	OFFICER OR GENERAL	NATURE OF VICTORY.
Taken	167	April 5	1800	Goree	Hamilton	Taken
Taken	168	September 5	1800	Malta	Pigott	Taken
Battle	169	October 27	1800	Malaga	Beaufort	Sea fight
Sea fight	170	January 27	1801	Cape Finisterre	Barton	Sea fight
Taken	171	March 8	1801	Maadie	Abercrombie	Battle
Sea fight	172	March 21	1801	Alexandria	Abercrombie	Battle
Sea fight	173	March 24	1801	St. Martin	T. Trigg	Taken
Taken	174	April 8	1801	Rosetta	Hutchinson	Battle
Taken	175	July 2	1801	Cairo	Hutchinson	Battle
Sea fight	176	July 13	1801	Algeziras	Saumarez	Sea fight
Taken	177	September 2	1801	Alexandria	Hutchinson	Taken
Taken	178	November 4	1802	Ferrol	Strachan	Sea fight
Sea fight	179	June 22	1803	Morne Fortune	Grinfield	Taken
Taken	180	November 29	1803	Cape Finisterre	R. Wintrop	Sea fight
Taken	181	February 4	1804	Cadiz	Moore	Battle
Sea fight	182	March 7	1805	Gibraltar	J. Lenke	Sea fight
Sea fight	183	October 21	1805	Trafalgar	Nelson	Sea fight
Sea fight	184	January 20	1806	St. Domingo	Duckworth	Sea fight
Sea fight	185	March 13	1806	Martinico	Warren	Sea fight
Taken	186	June 24	1806	Buenos Ayres	Popham	Taken
Sea fight	187	July 4	1806	Maida	Stuart	Battle
Sea fight	188	January 8	1807	Martinico	Selby	Sea fight
Sea fight	189	January 21	1807	La Caraccas	Sawyer	Sea fight
Sea fight	190	February 3	1807	Monte Video	Auchmuty	Taken
Sea fight	191	December 28	1807	Benevente	Paget	Sea fight
Taken	192	August 17	1808	Rolico	Wellesley	Battle
Sea fight	193	August 21	1808	Vamiero	Wellesley	Battle
Sea fight	194	December 20	1808	Saliagum	Paget	Battle
Taken	195	January 2	1809	Cayenne	L. Yeo	Taken
Taken	196	January 16	1809	Corunna	Moore	Battle
Taken	197	January 30	1809	Cape Salomon	Maitland	Taken
Sea fight	198	February 8	1809	Barbadoes	Betterworth	Sea fight
Sea fight	199	February 24	1809	Martinico	Prevost	Battle
Sea fight	200	April 11	1809	Aix	Gambier	Sea fight
Taken	201	July 27	1809	Porteus Breton	Dilkes	Sea fight
Sea fight	202	July 28	1809	Talavera	Wellesley	Battle
Sea fight	203	October 2	1809	Zante	Oswald	Taken
Taken	204	October 30	1809	Rosas	Halowell	Sea fight
Sea fight	205	March 10	1810	Quiberon	Prescott	Sea fight
Sea fight	206	May 8	1810	Naples	Brianton	Sea fight
Sea fight	207	July 10	1810	Bourbon	Keating	Taken
Sea fight	208	August 3	1810	Pillan	Robinson	Sea fight
Sea fight	209	September 27	1810	Busaco	Wellington	Battle
Battle	210	September 30	1810	Annapolis	Nicholson	Taken
Sea fight	211	November 10	1810	Groa	Leyman	Sea fight
Taken	212	February 1	1811	Guarda	Grant	Battle
Sea fight	213	March 11	1811	Pombal	Wellington	Battle
Sea fight	214	March 23	1811	Lissa	W. Hoste	Sea fight
Sea fight	215	April 15	1811	Olivenza	Cole	Taken
Battle	216	April 27	1811	Corfu	Otway	Sea fight
Taken	217	May 11	1811	Almeida	Wellington	Battle
Sea fight	218	May 16	1811	Albuera	Beresford	Battle
Sea fight	219	May 21	1811	Madagascar	Scomberg	Sea fight
Sea fight	220	June 20	1811	Toulon	Blackwood	Sea fight
Taken	221	September 21	1811	Boulogne	Anderson	Sea fight
Sea fight	222	September 25	1811	El Bodon	Wellington	Battle
Sea fight	223	October 4	1811	Equalda	Lacey	Taken
Sea fight	224	October 28	1811	Arroyo Molinos	Hill	Battle
Sea fight	225	December 31	1811	Tariffa	Skerrit	Battle

No.	MONTH.	YEAR	PLACE OF BATTLE.	OFFICER OR GENERAL.	NATURE OF VICTORY.
226	January 14.....	1812	St. Francisco.....	Harcourt	Battle
227	January 19.....	1812	Ciudad Rodrigo	Wellington	Taken
228	February 22	1812	St. George	Talbot.....	Sea fight
229	March 27	1812	Dieppe	Harvey	Sea fight
230	April 6	1812	Badajoz	Wellington	Taken
231	May 18	1812	Miravete	Hill	Taken
232	July 22	1812	Salamanca	Wellington	Battle
233	August 7	1812	Segovia	Wellington	Taken
234	November 9 ...	1812	Alba	Hill	Battle
235	February 20 ...	1813	Begar	Hill	Battle
236	February 26 ...	1813	Ponsa	Napier	Taken
237	June 6.....	1813	Belaguer	Prevost	Battle
238	June 21	1813	Vittoria	Wellington	Battle
239	July 3.....	1813	Molehead	Freemantle	Taken
240	July 30	1813	Ostiz	Pakenham	Battle
241	September 9 ...	1813	St. Sebastian.....	Graham	Taken
242	December 10...	1813	The Nive	Hill	Battle
243	December 30 ...	1813	Black Rock	Riall	Battle
244	February 15 ...	1814	Garris.....	Hill	Battle
245	February 23 ...	1814	Adour.....	Hope	Battle
246	February 25 ...	1814	Orthes	Wellington	Battle
247	March 12	1814	Bordeaux	Beresford	Taken
248	March 20	1814	Tarbes	Wellington	Battle
249	March 26	1814	Isle of Bas	Seymour	Sea fight
250	April 10	1814	Toulouse	Wellington	Battle
251	April 14	1814	St. Etienne	Hope	Battle
252	June 18	1815	Waterloo	Wellington	Battle
253	June 25	1815	Cambrai.....	Colville.....	Taken
254	March 5	1819	Barossa	Graham.....	Battle

Britain has never struck a single blow at any other of the Nations forming the image, except the following

TWO VICTORIES OVER THE TURKS:—

No.	MONTH.	YEAR	PLACE OF BATTLE.	OFFICER OR GENERAL.	NATURE OF VICTORY.
1	February 27 ...	1807	Prota	Duckworth	Battle
2	October 18	1827	Navarino	Codrington	Sea fight

BRITISH VICTORIES OVER NATIONS IN EUROPE FORMING NO PART OF THE IMAGE.

VICTORIES OVER THE DUTCH:—

No.	MONTH.	YEAR	PLACE OF BATTLE.	OFFICER OR GENERAL.	NATURE OF VICTORY.
1	June 29	1652	Dover	Blake.....	Sea fight
2	June 3.....	1665	Harwich.....	James II.	Sea fight
3	July 19	1666	Cape of Holland ...	Albemarle.....	Sea fight
4	May 28	1671	Southwold Bay.....	James II.	Sea fight
5	November 25...	1759	Chincery	Ford	Taken
6	November 12...	1781	Negapatam	Monro	Taken
7	August 5.....	1781	Dogger Banks	Parker	Sea fight
8	January 11.....	1782	Ostenburg	Hughes	Taken
9	July 14	1795	Simon Town	Elphinstone	Taken

REAL NATURE OF
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No.	MONTH.	YEAR	PLACE OF BATTLE.	OFFICER OR GENERAL	NATURE OF VICTORY.
10	September 16...	1795	Cape of Good Hope...	Craig	Taken
11	February 16 ...	1796	Amboyna	Remier	Taken
12	April 22	1796	Demarara	White	Taken
13	October 11	1797	Camperdown.....	Duncan	Sea fight
14	August 20	1798	Surinam	Trigge	Taken
15	September 12...	1799	Fly Islands	Portlocke	Sea fight
16	July 29	1800	Port Louis	Coglan	Sea fight
17	September 22...	1803	Berbice	Grinfield	Taken
18	January 10	1806	Cape of Good Hope...	Popham	Taken
19	November 30...	1806	Sunda	Exmouth	Sea fight
20	January 1	1807	Curacao	Brisbane	Taken
21	February 17 ...	1810	Amboyna	Cole	Taken
22	August 8	1810	Banda	Cole	Taken
23	August 10	1811	Cornelis	Gillespie	Taken

VICTORIES OVER THE RUSSIANS:—

No.	MONTH.	YEAR	PLACE OF BATTLE.	OFFICER OR GENERAL	NATURE OF VICTORY.
1	August 25	1808	Baltic Sea	Hood	Sea fight
2	September 30...	1854	Alma	Raglan	Battle
3	October 25	1854	Balaclava	Raglan	Battle
4	November 5 ...	1854	Inkerman	Raglan	Battle
5	September 8 ...	1855	Sebastopol.....	Simpson	Taken

VICTORIES OVER THE DANES:—

No.	MONTH.	YEAR	PLACE OF BATTLE.	OFFICER OR GENERAL	NATURE OF VICTORY.
1	April 2	1801	Copenhagen	Nelson	Sea fight
2	September 7 ...	1807	Copenhagen	Gambier	Taken

VICTORY OVER THE SWEDES:—

No.	MONTH.	YEAR	PLACE OF BATTLE.	OFFICER OR GENERAL	NATURE OF VICTORY.
1	September 4 ...	1807	Heligoland	Russel	Taken

History cannot lie! I have now placed the record of our victories by land and sea over the Powers of Europe before you, arranged in chronological order, giving the name of the place where the victory was achieved, and the name of the commander who signalized himself on each occasion. No other country in the world can produce anything to compare with it! The total number of victories are exactly 287. In analyzing these victories, we have the following result:—

219 distinct victories over France—the right foot of the image.
35 do. Spain—the left foot of the image, that is,

254 victories over France and Spain, only leaving

33 as the number of victories which we have gained over all the other European Nations, and showing significantly that we have gained between seven and eight times more victories over France and Spain than we have done over all the other European Powers put together. In again analyzing the 33 remaining victories, we find that we have gained

23	distinct	victories	over	the	Dutch.
2	do.	do.	do.	Danes.	
1	distinct	victory	over	the	Swedes.
5	distinct	victories	over	the	Russians ; and
2	do.	do.	do.	Turks.	

Total 33

None of these Nations—with the single exception of Turkey—ever formed any part of the image or of the four Empires. This result to me is most astounding, and certainly proves in the most convincing manner the literal and exact fulfilment of this part of the prediction. Truly, BRITAIN IS THE LITTLE STONE WHICH, BY FALLING UPON THE FEET OF THE IMAGE, HAS BROKEN IT IN PIECES !

THE NUMBER OF THE BLOWS ON THE FEET OF THE IMAGE.

Wishing to meet every difficulty that may embarrass or perplex the reader, and desiring to entertain any or every fair objection to the proofs I have given regarding the smiting of the image, and as some may reasonably think the language of Scripture only warrants the idea that the image was to be prostrated by a single crushing blow 'as might be effected by a stone becoming detached and rolling down a mountain), I must refer such objector to an undoubted authority on the subject. I refer to Mr. Alfred Barnes, Minister of the Gospel, Philadelphia, whose commentaries on the Scriptures are highly valued by Evangelical clergymen and Dissenting ministers alike, and are well known and appreciated by Sabbath school teachers and lay preachers throughout the land. Speaking of the smiting of the image, Mr. Barnes says :—

The word here used (מִדָּה) means, *to strike, to smite*, without reference to the question whether it is a single blow, or whether the blow is often repeated. The Hebrew word (מִדָּה) is uniformly used as referring to the *clapping of the hands*—that is, smiting them together (Psa. xcviii. 8 ; Isa. lv. 12 ; Ezek. xxv. 6). The Chaldee word is used only here and in ver. 35, referring to the smiting of the image, and in chap. iv. 35, where it is rendered "*stay*"—"none can *stay* His hand." The connection here, and the whole statement, would seem to demand the sense of a continued or prolonged smiting, or of repeated blows rather than a single concussion. The image was not only thrown down, but there was a subsequent process of *commination*, independent of what would have been produced by the fall. A fall would only have broken it into large blocks or fragments ; but this continued smiting reduced it to powder. This would imply, therefore, not only a single shock, or violent blow, but some cause continuing to operate until that which had been overthrown was effectually destroyed, like a vast image reduced to impalpable powder. The *first concussion* on the feet made it certain that the colossal frame would fall ; but there was a longer process necessary before the whole effect should be accomplished. "And brake them to pieces." In ver. 35, the idea is, "they became like chaff upon the summer threshing-floors." The meaning is not that the image was broken to *fragments*, but that it was *beaten fine*—reduced to powder—so that it might be scattered by the wind.

Mr. Barnes follows this admirable exposition by various quotations from other portions of Scripture, all bearing upon the point and strikingly confirming this view of it. The safe and only reasonable conclusion is, that as it required a number of blows to reduce the image, so the number of our victories prove the literal fulfilment of the prophecy.

THE LONG PERIOD DURING WHICH THE SMITING WAS IN PROCESS.

It is evident that a long period must elapse between the first and the last blow on the feet of the image, from the words, "consume all these kingdoms" (ver. 44). The meaning of the word "consume" here is to waste *slowly* or *gradually*—as the burning of touchwood, or some other material which smoulders away without bursting into a flame. Cyrus the Persian—Alexander the Greek—the Generals of Adrian the Roman, and Napoleon the Corsican, accomplished the subjugation or destruction of the kingdoms through which they passed with rapidity, like some great conflagration, or prairie fire, carrying all before it; they gained victory after victory in quick succession. This could not be expected of the kingdom which was eventually to become the fifth Empire, symbolized at its rise by a "little stone." A considerable period must transpire in order that the kingdom of the stone might have sufficient time to grow; and as it grew and its population increased, that each successive blow on "the feet of the image" might become more effective or heavier than the previous ones. This is exactly the way in which Britain has succeeded in eventually accomplishing a task which at first seems impossible. Her population increased at a much greater *ratio* than that of France and Spain. In fact, the rate of increase has been more than twofold, as has been proved by the most careful computation, until, at the present time, the Anglo-Saxon race are more numerous than any of the European peoples. There is another consideration, and that is, Britain being no part of the image—the kingdom of the stone being represented both in the dream and in its interpretation as totally different in character to the other Empires—so different, indeed, are we, that our mode of proceeding has been entirely original; the other Empires grew by the victors taking possession of the kingdoms which they subjugated, and adding them to their own. On the other hand, our work has been merely to consume them, or weaken them. We are as distinct and separate as a Nation to-day as we were when we struck the first blow, not having retained possession of the countries which formed part of the image. So long as the work has been brought to a successful termination, the long period which has been taken up is of no consequence whatever. There was no hurry! The result will more than compensate for the time expended in bringing it about.

THE GROWTH OF THE LITTLE STONE THAT SMOTE THE IMAGE.

But what is of more importance, as a further and still more convincing proof that our Nation is the "little stone" that was

predestined to smite the image on the feet and cause its destruction, the growth of the British Empire has kept pace with the "smiting of the image," thus fulfilling that part of the prophecy which declares "the stone that smote the image 'should' become a great mountain and fill the whole earth." Our Empire has been growing ever since we struck the first blow, and is growing now; and although (as I have shown) we have not taken possession of the countries which formed the image, we have received ample compensation by wresting from them the rich colonies in which they had planted their flag, but which could not remain in their possession because of God's promises to Israel. Our very first colony was taken from Spain shortly after the defeat of the Spanish Armada, and the acquisition of many of the other possessions resulted from our victories over France and Spain. Several others, as you will see by referring to the record of our victories—already given—were taken from the Dutch, and Heligoland from the Swedes. The last two additions to our Empire have been obtained without striking a single blow—they have been given to us by the people themselves in order that they might be secured from the attacks of their enemies, and flourish under the guardian wing and paternal government of Great Britain. I allude to the Fiji Islands and the Transvaal, the latter of which forms a colony much larger than the whole of France. Philo-Israel (Mr. Bird, of Bristol) sums up our colonies as follows:—

The Dominion of Canada, the six States of Australia, Tasmania, New Zealand, the South African States, the West African Settlements, the Fiji Islands. British India, with its sixteen distinct Nations, constitutes an Empire attached to the crown of Britain. The United States of America are of Great Britain, though now independent.

Truly the "little stone" has become a "great mountain and is filling the earth." The whole time occupied in smiting the image is just 227 years, dating from the first effective blow—that is, the defeat of the Spanish Armada in 1588—to the last decisive blow at Waterloo in 1815.

WILL THE ROMAN EMPIRE BE RESTORED?

Having shown that the fourth, or Roman, Empire no longer exists, and the image is destroyed, it seems anomalous, and even ridiculous, to ask the question, "Will the Roman Empire ever be restored?" Nevertheless, ridiculous as it may seem, it is absolutely necessary to entertain the question, for it is generally known that gigantic efforts are being made to demonstrate to the public that this impossible thing is to happen. Amongst the rest, the Rev. M. Baxter, the editor of the *Christian Herald and Signs of Our Times*, is going about the country propagating his views of prophecy, and asserting in the most positive manner that the Roman Empire will be restored. Now, whilst I commend his zeal and give him and others full credit for the honesty of their intentions, I deeply deplore their want of discernment and the perfectly illogical and untenable statements

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which they make, and which are only calculated to mislead us as to the real facts. What are the facts? Is there any word or sentence in either the dream or its interpretation to warrant the conclusion that the Roman Empire will be restored? I unhesitatingly affirm that there is not. Quite the contrary. If you will turn to verse 85 of this chapter (Dan. ii.), you will find these words: "Then was the iron, the clay, the silver, and the gold broken to pieces together"—and what follows?—"and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them."

I have shown that the image was to be so thoroughly beaten and ground—that it was to become like some impalpable powder—light as chaff. How can the Roman Empire be restored when the pieces composing it—and the other Empires—are thus represented as being blown away like chaff before the wind? Who shall gather up the scattered dust and re-model and re-mould it? Suppose they succeeded in gathering the particles (a very great stretch of the imagination), where would they put them when we are plainly told "no place was found for them?" I have heard of men "building castles in the air!" This is precisely what Mr. Baxter is doing when he talks of the restoration of the Roman Empire. Our children have a very expressive nursery rhyme that we used to think a great deal about in our own juvenile days, about "Humpty-Dumpty," and his sad fate, which (slightly altered) will apply with admirable force in the present instance:—

There once was an image, majestic and tall,
Which clearly foreshadowed four kingdoms in all;
These kingdoms (or Empires) have each had their day
(Gold, silver, and brass, and iron, and clay);
At length there arose a fifth kingdom of stone,
Very small at its rise, and almost unknown;
But it came near the image, and fell on his feet,
Which from that first moment it failed not to beat;
And as each blow was struck, the little stone grew,
Till as large as a mountain it rose to our view;
Still it struck with fresh vigour the image, so tall,
On his ponderous feet, and, at length, caused its fall;
Yet, anon, rained its blows on the metals and clay,
Till it ground them to dust, which the wind blew away.
Not all the king's horses, nor all the king's men,
Could put that great image together again.

Of course, the conjectural anticipations and fantastic ideas of the editor of the *Christian Herald* concerning Britain's loss of India and Ireland, and of the restored Napoleon, and other like fancies vanish into thin air when the stubborn logic of facts—the facts of history—are placed side by side with prophecy.

THE GRAND FUTURE DESTINY OF THE STONE.

The next point for our consideration is the grand future destiny of the "stone that smote the image;" you will find it recorded in

the last clause of the 35th verse: "And the stone that smote the image became a great mountain, and filled the whole earth." I have already shown that we—the "fifth Empire"—have been growing in the past two centuries: and have we not the assurance given in the infallible Word of prophecy that we shall continue to grow? Our rulers have frequently been alarmed at our rapid growth and increasing responsibilities; and our legislators have passed resolutions and transmitted them to the governors of the Indian Empire and elsewhere not to increase our territorial possessions. Nay, the Marquis Wellesley, and other successive Governor-Generals of India were sent out "with the most solemn injunctions not to engage, if possible, in hostilities with any native Power; and not to add by conquest a single acre to our territory." Yet each successive governor was compelled, "by current circumstances, to act in direct opposition to their own intentions, and the strict injunctions they had received." We did not want the Fiji Islands. We endeavoured to avoid the responsibility of annexing the Transvaal. It was the decree of the Almighty, and He made it impossible for us to disobey without either endangering the colonies we already possessed, or in other instances leaving those who expressly supplicated us to rule over them a prey to anarchy and misgovernment. We have never done wrong in accepting rule where it was offered, but we have done wrong—as in the case of Tihiti—in refusing to plant our flag when requested so to do. I have wept as a child when I read of the sufferings of Queen Pomare and her people by the action of the French, arising from our refusal to take them under our protecting wing. What have we to fear? Our destiny is to grow, and grow we must! Why should we shrink from doing that which God has plainly decreed? Count Beust has said that we are the only European Power which has not been conquered during the present century. We could go further back than that—even to the reign of William the Conqueror. And we are absolutely unconquerable, for our Empire cannot be succeeded by any other Empire to the end of time. It is a glorious destiny—or rather heritage—described in verse 44: "The God of heaven shall set up a kingdom which shall never be destroyed and it shall stand for ever."

WHAT ABOUT ISRAEL?

The question naturally arises, if our kingdom is to "stand for ever," what about Israel? Are the promises of God to Israel to become null and void? God forbid! for Scripture expressly declares that Israel is to become the last great Empire—the Gentiles are to come to the brightness of her rising! The law by which the Nations are to be governed is to go forth from Jerusalem! How is this? There cannot be *two* last great Empires both of which, taken separately, are to fill the earth. When Britain has become the "great mountain" and filled the earth, and is to fill it for ever, what room will there be upon the earth for Israel's Empire? There is only one solution to this question—only one way to reconcile the apparent

impossibility—and that is, by simply viewing the two people as identical with each other. Daniel says: "The kingdom shall not be left to other people." If this is so, and it be verily true that God will fulfil every jot (*i.e.*, every letter) and every tittle (*i.e.*, every corner or part of a letter), there is no other alternative—the inevitable conclusion is, that Britain and Israel are synonymous terms.

MORE ABOUT THE STONE.

There is a passage in Gen. xlix. 24 in which these remarkable words occur, "From thence is the shepherd, the *stone* of Israel." I cannot help thinking that it is this very stone of Israel which I have been describing. The blessing was bestowed upon Joseph by his father, and from Joseph was extended to his younger son Ephraim, and the name Ephraim is synonymous with "All Israel," or the "House of Israel." I am more confirmed in this view by noting that Philo-Israel has discovered the following rendering from Calmet's dictionary: "Hence he became the shepherd to govern the family of his father; he became the rock to protect and establish Israel." This has been literally fulfilled, I think, in Britain; for if the British and Ephraim, or the House of Israel, are identical, we are Israel in Britain—the Lost House of Israel—whom God says shall be found a righteous Nation (therefore a Christian Nation), speaking another language and called by another name.

ADDITIONAL EVIDENCE THAT BRITAIN AND ISRAEL ARE IDENTICAL.

We obtain no light about the fifth Empire from the works of Josephus, for the simple reason that, had he dared to foretell the destruction of the Roman Empire—then in the height of its glory—he would have given deep offence to those who had dominion over the whole of the known world, and might even have suffered death as the penalty for so doing. But we are not left altogether in the dark on this point by ancient writers, for a Jewish Rabbi, Jonathan Ben Uzziel by name, speaking of the fifth Empire, says:—

For the kingdom of Babylon shall not continue nor exercise dominion over Israel, the kings of *Media* shall be slain and the strong men of Greece shall not prosper, the Romans shall be blotted out, nor collect tribute from Jerusalem. Therefore, because of the sign and redemption which thou shalt accomplish for thy Christ, and for the remnant of thy people, they who remain shall praise thee.

I think this fairly connects us with Israel, and, taken together with the facts I have already advanced, is satisfactory proof that Israel and Britain are identical, and it is necessary also for the reader to remember that Lost Israel must be found in the Islands of the West and of the North; nothing is plainer to the careful student of God's Holy Word than this, and Sharon Turner—who is an acknowledged authority on the subject—proves that the Anglo-Saxon race came from the very localities where the Ten Tribes were located during the first few centuries of their captivity.

If you take the blessing of Balaam upon Israel, and place it side

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by side with the opinions of Dupin regarding the Empire of Britain—which I have already quoted—you will find a startling similarity between the two. Both these men were foreigners—the enemies of our countries (or country), and would rather have had to witness otherwise.

I will now give you the words of Balaam, as I have already done those of Count Dupin, and I think you cannot fail to see the wonderful resemblance between the prospective description of the one, and the retrospective history by the other. Josephus says—speaking of Balaam—Then he said :—

Happy is this people on whom God bestows the possession of innumerable good things, and grants them His own providence to be their assistant and their guide : so that there is not any Nation among mankind but you will be deemed superior to them in virtue, and in the earnest prosecution of the best rules of life and of such as are pure from wickedness, and will leave those rules to your excellent children, and out of the regard that God bears to you, and the provision of such things for you as may render you happier than any other people under the sun ; you shall retain the land to which He hath sent you, and it shall ever be under the command of your children ; and both all the earth, as well as the sea, shall be filled with your glory, and you shall be sufficiently numerous to supply the world in general, and every region of it in particular, with your stock. However, O blessed army ! wonder that you have become so many from one father ; and truly the land of Canaan can now hold you, as being yet comparatively few ; but know ye that THE WHOLE WORLD IS PROPOSED TO BE THE PLACE OF YOUR HABITATION FOR EVER. The multitude of your posterity also shall live as well on the islands as on the continent, and that more in number than the stars of heaven. And when you have become so many, God will not relinquish the care of you, but will afford you an abundance of good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you, and may they be so hardy as to come to arms, for they will not return with victory, nor will their return be agreeable to their children and their wives. To so great a degree of valour will you be raised by the providence of God, who is able to diminish the affluence of some and to supply the wants of others.

THE SPIRITUAL ASPECT OF THE FIFTH EMPIRE NOT REVEALED TO NEBUCHADNEZZAR, BUT TO DANIEL.

It is evident, from what has been already advanced, that God did not reveal to Nebuchadnezzar what would be the spiritual nature of the fifth and last Empire. He was too gross and sensual ; so wicked that every reader of the Bible knows that his punishment was to be driven out from the society of rational beings, amongst the beasts of the field, and we are told that his nails became like birds' claws, and the hair of his head like eagles' feathers. It would have been "casting pearls before swine" to speak of "spiritual things" to Nebuchadnezzar. But, on the other hand, it is reasonable to suppose that God would reveal to a man of sterling worth and devoted piety, like Daniel, whom the angel addressed thus, "O Daniel, a man greatly beloved," the more secret and spiritual purposes of the Almighty ; therefore, it is not surprising to find that Daniel also had

a dream concerning the same Empires, but under a totally different aspect. The dream of Nebuchadnezzar had to do with the temporal view, and the temporal view only, but the dream of Daniel had to do with the spiritual or religious element of these Empires mainly. It only touches the temporal in a subordinate degree—that is, only just sufficiently to indicate the Empires spoken of. Any earnest Christian, who will take the trouble calmly to read both the dreams, will be convinced that this is no fancied description, and he will acknowledge that the distinction I have drawn is strikingly clear and true.

CONQUEST DOES NOT MAKE AN IMMEDIATE CHANGE IN THE RELIGION OF A PEOPLE.

The religion of a people remains unchanged—for a great length of time—by the rise and fall of Empires. Conquest does not alter men's convictions in any way with regard to morals, politics, or religion. We found this to our cost in India, when, contrary to the religious prejudices of the people, we tried to force the Sepoys to bite the "greased cartridges" for the Enfield rifles. They were so tenacious of their inbred convictions that they mutinied, and the fearful massacre of Cawnpore and other atrocities were the result. If any change does take place in the moral, political, and religious convictions of conquered races, it must be of very gradual growth—it must be in the remote future, and not immediate. Thus we find, after a lapse of two thousand six hundred years since the time of Nebuchadnezzar, the result of the succession of Empires is the production of a religion which is rightly named Babylon—not mystical Babylon—but Babylon simply and truly, because its errors are the natural growth or outcome of all the beliefs of the successive Empires. Thus we find Christianity mixed up with the erroneous doctrines, the blind notions, and the heathenish teachings of all the Empires—symbolized by the image—all summed up in one in Papal Rome, rightly called Babylon.

Speaking of Rome, I am reminded that human infallibility is nothing more than a corpse in one of the chambers of the Vatican. The Pope is dead, and all the infallibility he possessed—if he had any—must have left the earth with his spirit. There is not at the present moment a man on the face of the earth who claims infallibility. But Babylon is so corrupt that if we could gain access to the Conclaves of the Cardinals in the Vatican, we should witness this band of men—fallible like ourselves—squabbling and, perhaps, quarrelling, over the vacant chair, each of them ambitious to obtain a seat thereon and become infallible; not one of them having the remotest idea how fast the day of doom is approaching, when the fearful words will be heard: "Babylon is fallen, is fallen!"

THE SEAL OF CHRIST ON THE FIFTH EMPIRE AND ITS PEOPLE.

Let us now consider what Daniel has to tell us about this fifth Empire (Dan. vii. 13, 14):—"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came

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to the ancient of days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

It is quite certain that the "Son of Man," here spoken of as "coming in the clouds of heaven," can be no other than Jesus Christ, and that He comes to the "ancient of days." How some of the expositors of Scripture can have been so foolish as to tell us that the "ancient of days" means Jesus Christ, I have not the remotest idea. I do know this, that Jesus Christ could not come to Himself, and give the kingdom to Himself, any more than you or I could come to ourselves and give ourselves something. The very idea of such a thing is ludicrous in the extreme. Let us read the 18th verse according to this mode of teaching, and see the effect. If the "Son of Man" and "the ancient of days" both and separately mean Jesus Christ, the verse would read thus: "And behold Jesus Christ . . . came to Jesus Christ . . . and they brought Jesus Christ before Jesus Christ."

Speaking for myself, I cannot sit down and rest satisfied with such unqualified nonsense as this, and therefore, taking the words "Son of Man" to mean Jesus Christ, I must try, by the analogy of Scripture, to find out who or what the "ancient of days" really is. With the aid of my good friend, Cruden, I am not long in finding that the "ancient of days" really means God's people Israel. See Isa. xxiv. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." By God's "ancients" in this verse Israel is plainly intended, and as a further proof, out of the many that might be given, I will refer you to Isa. xlv. 6, 7: "Thus saith the Lord the King of Israel, and His Redeemer the Lord of hosts; I am the first, and I am the last; and beside Me there is no God. And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people?" We will now take the "ancient of days" to mean God's ancient people Israel, and see how the verse reads: "And I saw in the night vision, and behold Jesus Christ came with the clouds of heaven, and came to His ancient people Israel, and they brought Israel before Jesus Christ, and there was given to Israel dominion," &c.

If you will take the whole of the seventh chapter, and read it for yourselves, you will find that the kingdom—that is, the temporal power—is to be given to the "people of the saints of the Most High God." Surely this must mean God's people Israel, whom He deigns to call His "inheritance," His "elect," His "chosen," His "people."

This view of the giving of the kingdom to Israel is in full accord with our Saviour's declaration, "My kingdom is not of this world;" it is also in accord with the decree of God to our first parents, that man should have temporal power and dominion; and it will also

serve as a "beacon light" to prevent us falling into the same error that our brethren of the "House of Judah" fell into when they rejected the Messiah because He did not come as a temporal king. No doubt, Christ, at His coming, will be crowned by the love, the service, and the homage of His people. All the people will be righteous, and under the direct influence of the Holy Spirit, and the temporal power will be so subservient to the heavenly influence that it cannot fail to meet with the approval of the "King of kings and Lord of lords, the only Ruler of princes, by whom kings rule and princes decree justice."

I have shown that the dream of King Nebuchadnezzar denoted the temporal aspect of the successive Empires solely; there is not a single word either in the dream itself, or in its interpretation, concerning the spiritual or religious aspect of these kingdoms. What is really shown is, that the first kingdom would be very extensive, and glorious, and strong; that the second kingdom would be inferior to the first; that the third kingdom would be more powerful than the two which preceded it; and that the fourth kingdom would be the strongest of all. It also clearly shows the fifth kingdom, or Empire, would be very small and insignificant at first, but would grow until it filled the earth; and, though it would utterly consume all nations, no power would arise to destroy it, but, on the contrary, it would stand for ever.

With regard to the fulfilment of the prophecy, I have endorsed what has been written by others respecting the first three Empires, and also with respect to the fourth Empire in its primary and united condition. My first point of divergence is where the Roman Empire became deteriorated, and was split up into ten kingdoms. I have shown why Britain ought not, and never should have been included in the number of the ten kingdoms, inasmuch as our country was not subjugated. I have therefore withdrawn Britain, and substituted Portugal, as she was certainly completely conquered by the Romans, and afterwards became as independent as any of the others. By removing Britain, we escape the anomaly of having eleven kingdoms, instead of ten, and avoid the absurdity of making the image the possessor of eleven toes.

As to the fifth Empire, I have shown that it was God's design, in the reign of *all* these kings connected with the four Empires, to set up a kingdom that should endure to the end of time. That the fifth Empire, as revealed to Nebuchadnezzar, was to be, and is, a temporal kingdom, and not the "Church of God," or the "kingdom of Christ," in an abstracted sense, and applying to all Christians, whether Jew or Gentile. I have also expressed my deep conviction that when Christ comes it will be the "King of kings" and the "Lord of lords," not to destroy Empires, but to reign.

I have also clearly demonstrated that Britain is the stone cut out of the mountain which has fallen upon the feet of the image, and by repeated blows on the feet alone the Roman Empire is broken in pieces. During the 230 years in which we have been engaged in

smiting the feet of the image, our Empire has been increasing in size and importance until it has become the most glorious and extensive Empire that ever existed from the creation of the world until now.

I have illustrated the fulfilment of this prophecy by the simple facts of history—the history of the four Empires and the accurate record of our victories over the Powers of Europe—arranged in chronological order. These are amply sufficient, without any comment of mine, to prove the fulfilment of the prophecy down to our own times has been as literal as the fall of Nineveh, the destruction of Jerusalem, the prophecies regarding the Messiah, and all other accomplished prophecy.

I have further shown the utter impossibility of the restoration of the Roman Empire, or that our Empire will go to other people; and as Israel is to be the last Empire, and there cannot be two last Empires, both filling the earth, therefore, as we are found to be the fifth Empire, and the proofs from history show that we come from the very place of Israel's captivity, it is reasonable for us to acknowledge that we are Israel—Israel in Britain. Taking the proofs that we are the final and enduring kingdom—or Empire—which I have furnished, I hold that they are far more convincing that we are the fifth and last Empire than any of the special characteristics of the four previous Empires. Added to this, I have shown that Jesus Christ—the Redeemer of Israel at some not far distant time—will *set His seal upon this Empire as Israel*, and confirm the kingdom to us for ever. Of our Empire, in comparison with other Nations, it has been truly said :

“ The Nations not so blest as thee
 May in their turn to tyrants fall,
 But thou shalt flourish great and free,
 The pride and envy of them all.
 Thee haughty tyrants ne'er shall tame;
 All their attempts to hurl thee down
 Will but arouse thy gen'rous flame,
 Will work their woe—but thy renown.
 To thee belongs the rural reign,
 Thy cities shall with commerce shine;
 All thine shall be the subject main,
 And every shore encircle thine ! ”

But the time will come when the Nations will no longer envy but love us, and gladly pour their riches into our lap, for we shall free them from oppression and tyranny when they come under our gentle sway in the day when God shall make Jerusalem a praise in the whole earth, and the laws to govern the Nations shall emanate from Jerusalem, the city of the Great King.

SONG OF PRAISE FOR ISRAEL'S NEW GATE—THE ISLAND OF CYPRUS.*

BRITONS, awake! from your slumber arise!
Surely God's wonders should open your eyes!
See, ye whose hopes on His promises wait,
God unto Israel hath added a gate!
Sound, sound the timbrel in Cyprus' Fair Isle!
Glory to God who on Israel doth smile!

Proudly the Lion of Thine Israel doth rest
Couchant o'er Syria, for ages oppress'd;
"Kings of the East," God hath opened your way,
Canaan, bright Canaan, is under our sway.
Sound, sound the timbrel in Cyprus' Fair Isle!
Glory to God who on Israel doth smile!

Russia, beware! though the Lion is still,
Dare not to rouse him his task to fulfil!
He who contendeth with Israel shall fall,
Israel must conquer though hosts should assail!
Sound, sound the timbrel in Cyprus' Fair Isle!
Glory to God who on Israel doth smile!

Glory to God! for He hath ordained peace!
Glory to God! for His love will ne'er cease!
Glory to God! who our cause will maintain!
Glory to God! He'll restore us again!
Sound, sound the timbrel in Cyprus' Fair Isle!
Glory to God who on Israel doth smile!

Britons, awake! for throughout the wide world,
Soon shall the standard of old be unfurl'd;
Judah with Israel united shall be,
As one grand nation God's glory will see.
Sound, sound the timbrel in Cyprus' Fair Isle!
Glory to God who on Israel doth smile!

Glory, thrice glory, unto God let us sing!
Glory, thrice glory, to Israel's Great King!
"No one good thing He has promised can fail,"
God swears it! Who doubts it? Who dares assail?
Sound, sound the timbrel in Cyprus' Fair Isle!
Glory to God who on Israel doth smile!

Leeds, July 10th, 1878.

JOHN GILDER SHAW.

* The word Cyprus signifies *fair* or *fairness*.

Cyprus, or Song of Praise for Israel's New Gate.

Words by JOHN GILDER SHAW, Leeds.

Music by GEORGE STELL, Shipley.

Bri - tons a - wake, from your alu - bers a - rise!

Sure - ly God's won - ders should o - pen your eyes!

See! ye whose hopes on His pro - mis - es wait!

SONG OF PRAISE FOR ISRAEL'S NEW GATE.

Galt.

STELL, Shipley.

God un - to Is - ra - el hath add - ed a Gate!

CHORUS.

Sound, sound the tim - brel in Cy - prus' fair Isle!

Glo - ry to God who on Is - ra - el doth smile!

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APPENDIX I.

Since the appearance of the foregoing Essay in the pages of the "Glory Leader," I must say that I am thankful for the evidence I have received, in the shape of letters from all parts of the United Kingdom, of its utility. I have also received very flattering testimonials from gentlemen beyond the limits of England, Ireland, Scotland, and Wales, and many have been the solicitations to issue it as a pamphlet.

F. A. Winter, Esq., writing June 6th, 1878, from Georgetown, Demarara, observes: "I have read with pleasure your article in the 'Glory Leader,' so far as it has gone, on 'Britain the Fifth Empire.' I believe the interpretation you offer to be fair and logical—clearly consonant with Scripture, and in no way overstrained. The feet of the image demonstrate the accuracy of the literal interpretation beyond dispute. Nothing can be said against it. It must convince."

The publication of my Essay has also led to a correspondence with Philo-Israel (Mr. Bird, of Bristol), the highly-esteemed Editor of the "Banner of Israel." If the reader will please refer to page 42 he will see the conclusion I have come to, that our Empire and its people (*i. e.* Israel) can be no other than the "Ancient of Days"—the elect people upon whom our Lord and Saviour will set His Seal and elevate to be the sharers of His Throne. This is the point we have discussed, and it is of such vital importance that I am constrained to lay it before my readers.

Philo-Israel observes (in his letter dated June 1st, 1878), "I am reading your 'Glory Leader' Papers with interest, and am flattered by your notice of 'Banner.' I should be very glad to see with you that Daniel vii. 13 and 14 relates to the Ten Tribes. My difficulty is verse 9. How can the 'Ancient of Days' in that passage be other than God Almighty Himself? I don't seem to be able in any way to reconcile the description with Israel's! Will you please let me know how you meet the difficulty? The '*garb*' is the Lord's (Rev. i. 14)—the '*wheels*' are the Lord's (Ezekiel i. 15 and 16)—the '*fiery stream*' is the Lord's (Isa. xxx. 43)—the '*thousand thousands*' and the '*ten thousand times ten thousand*' are the Lord's (Rev. v. 11); and, in short, I cannot in any way make the 'Ancient of Days,' of the 9th verse, Israel—while I *do* see that verses 13 and 22 might be held to allude to that People. I am anxious our opponents should find no flaw in our armour, and myself rather avoid doubtful applications. I dare say, however, you can make the matter plain to me."

I thus replied on the 8th of June :—

THE "ANCIENT OF DAYS."

I can truly sympathize with you in the difficulty you have expressed regarding Daniel vii. 9. This particular verse was to me a most difficult one to solve without in any way straining the meaning of the Word of God; but I did solve it to my own entire satisfaction. Little by little the whole thing came out with distinctness to my own comprehension. I do not know whether I can make it as plain to you as it is to myself, but I will gladly try what I can do.

I will begin by asking you the same question as the Apostle Paul asked of the Corinthians,—“Do ye not know that the saints [Israel—all righteous then] shall judge the world? and if the world shall be judged by you are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?” (1 Cor. vi. 2 and 3).

Further,—Does not the Psalmist say, “Let the saints [Israel] be joyful in glory, let them sing aloud upon their beds. Let the high praise of GOD be in their mouth, and a two-edged sword in their hand [the sword of justice]; To execute vengeance upon the heathen and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the JUDGMENT WRITTEN: *this honour have all the Saints [righteous Israel].* Praise ye the Lord.” (Psalm cxlix. 5 to 9).

Believing as I do that there are no “Saints” except Israel—and the Gentiles who are grafted into Israel’s stock—it is not difficult to see that the “Saints” are Israel, and what our Commentators designate “the church” is Israel also—for, if we take the Bible for our guide we can come to no other conclusion than this,—that *God never had a church connected with any other nations apart from ISRAEL.*

Now, when we take into account how perfectly righteous Israel is to become—God’s image restored as in Eden—when these things take place, a very large portion of the difficulty vanishes. If God gives His image He can and assuredly will surround Israel—“The Ancient of Days”—with His glory. It was God’s glory which made the face of Moses to shine so that the people could not look thereon, and the same Omnipotent Jehovah can also make it evident to the Gentiles by similar, and even greater wonders that Israel is “the people whom the Lord hath blessed.” I agree with you that in the passage referred to the “*garb*” is the Lord’s; the “*wheels*,” the “*fiery stream*,” the “*thousand thousands*,” and the “*ten thousand times ten thousand*” are His also; but as Israel—“The Ancient of Days”—is to “*judge the world*,” all these displays of God’s greatness and glory will be just so many incontestible proofs to the Gentiles that it is no presumption on the part of Israel thus to sit in judgment. “*This honour have all the Saints! Praise ye the Lord!*” Should these suggestions and the profound thought which, I doubt not, you will bring to bear upon them be insufficient, I shall be delighted to correspond with you upon the subject.

Philo-Israel wrote the following rejoinder on Monday, the 10th of June :—

"Thanks—of course I see! I thought that was your view: You know, if you read the 'Banner' (do you?), that I have long held that Israel—the British—are God's People, His Bride, His Church, His Body, and about to become the 'Righteous Nation.' As to the 'Saints,' I am constantly telling my readers that they are they, being *Israel*; and I quote a verse you do not, and which settles the matter, viz., Psalm cxlviii. 14—'He also exalteth the horn of His people, the praise of all His Saints; even of the Children of Israel, a people near unto Him. Praise ye the Lord.' This, connected with Dan. vii. 27, makes it certain that we, being Israel, are the 'Saints,' and shall rule the world,—'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High (God), whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.' Knowing all this, I still think your publication of the correct view of Dan. vii. 13, 22, was rather early; and that till verse 9 was firmly grasped, *the idea is almost too startling* to be put suddenly before the world! However, I dare say we shall have questions asked, and then we can reply."

On Thursday, the 13th of June, I again wrote to Philo-Israel as follows :—

I am very glad that you have seen your way clear to enter into my views as to the "Ancient of Days," and that you have added to the testimony which I brought to bear on the subject the beautiful and decisive passage you have quoted from the cxlviii. Psalm. I must say, however, that I cannot think the truth should be withheld, however new and startling it may appear. God has promised to "lead His People into all truth," and when we perceive it and firmly grasp it, we must "not shun to declare the whole counsel of God." As servants of the Most High God, it is our duty to buckle on the armour and contend against error, under whatever shape it presents itself to our perceptions. We must, of course, be upon our guard against angry controversy or noisy polemics, but, I am persuaded, we must be "valiant for the truth"—as I am sure you are. If we faithfully perform our part, armed with the strength which Jehovah vouchsafes to His People, there cannot be, and should not be, any fear as to the result; for now as ever the adage holds good—"the truth is mighty and shall prevail." As regards "startling the world," I am of opinion that is the very thing that is wanted. Judging from my own experience, there is so much lukewarmness amongst Christian professors that anything that will startle them into energetic action will be a blessing. If the perception and reception of the glorious truths of our Identity is to be the means God will employ to work such wonders—as His inspired prophets declare—the sooner we can, by the powerful aid of His Holy Spirit, startle the Christian world into sufficient wakefulness to look at the question seriously, and prayerfully to investigate the matter the better. I personally find—as a rule—very great supineness. Whenever I introduce the subject, which I consider of such paramount importance, the common reply is, "What does it matter, so long as we are Christians, what nation we are of?" I am persuaded that anything that will tend to arouse such people from their lethargic state will certainly be a great boon to the people "who have eyes but see not."

I forwarded a copy of my correspondence with Mr. Bird (Philo-Israel) to Mr. Winter—my friend in the West Indies—on Wednesday, the 26th of June, and received the following reply on the 14th of August following:—

"Since my letter to you, on the 6th of June last, I have read the concluding portions of your article on "the stone" with pleasure and profit. I do not think you will consider yourself bored if I state briefly how I came attentively to read the contribution referred to, at any rate I mean to run the risk.

"I may say, then, that for some time I had been examining the 2nd chapter of Daniel, and was endeavouring by the light I then had to understand its meaning. I think I got on very well until I came to the feet of the image, but there I stuck fast. I could see that the previous kingdoms were to be taken literally, and why not the Fifth likewise? I got hold of interpretations by different authorities, but still I could not explain satisfactorily "*the feet of the image.*" I put the subject aside with the intention of taking it up later on. In the meantime, the 'Glory Leader' with your contribution came to hand. This may be the very thing I want! Let us see what Mr. Shaw has to say about the feet? *I at once saw the error of including Britain in the Ten Kingdoms.* The list of blows struck at the feet of the image cleared away the clouds, and I SAW THE WHOLE THING.

"Your correspondence with Philo-Israel is indeed most interesting. I was quite startled with the revelation. I had always regarded the "Ancient of Days" as the Almighty Himself, but I think now there can be but little doubt on the subject. Your quotations prove that the acts to be performed by the "Ancient of Days" are: same as those we are told in other parts of the Word, are to be performed by the "Saints" (Israel). If we as a nation could only realise the vast changes to be effected; the outpouring of the Holy Spirit—each one seeing eye to eye—when all know Him from the least to the greatest—the image of God restored as at the first—there would be less difficulty in grasping this portion of the truth. May God grant us the aid of His Holy Spirit so that our eyes may be opened, in order that we may better understand His boundless love. He gave us His dear Son, "will He not with Him also *freely give us all things*." In reference to the subject of the "Saints," do you not think the 3rd verse of the Epistle of Jude lends additional strength to our position? We know that the faith was delivered to Israel, and we may so interpret the verse I allude to. Do you think I am correct? * * * * *

In conclusion, I desire again to thank you for your kindness, and I pray the "Great Father of Lights" may vouchsafe to you a larger measure of that Light which you already possess, and thus enable you to point the way to others."

I can only say, in the fulness of my heart with a dear brother, whose words I re-echo—"Thank God for honouring my poor self—pen and brain—as to bring others to see the glories of His Holy Word! What a service it is! and how puny and wretched we are to be so honourably employed. An Archangel, methinks, would feel honoured to be used by the Lord to make men see the beauties of God's love and faithfulness to His promises—all sealed in Jesus' Blood—and given to Israel."

My reply to Mr. Winters's letter is dated Friday, August 30th. I extract the following :—

I am glad that my Essay in the "Glory Leader" [on Britain (or Israel) the Fifth and last Empire] has been to you a source of gratification and profit; and, if my views are correct, I trust thousands of my countrymen will be benefited thereby, and I join my prayers with yours that the God of our fathers will grant us a still larger share of the wisdom which cometh from above, that we may have still clearer perceptions to understand the hidden truths of His Most Holy Word and to reveal it to others more effectually.

I do not wonder that the very decided opinion which I have expressed that Britain (or Israel) is certainly the "Ancient of Days" should startle those who have it brought under their notice for the first time. If I read the Sacred Scriptures aright, and understand in any measure the "Signs of the Times," I am persuaded that the era is not far distant when revelations concerning the "Saints" (Israel) and the wonders God will work out for them will infinitely surpass all that God has hitherto done for Israel—with the single exception of their Redemption and the Salvation of the World through the efficacy of the atoning blood of our Lord and Saviour Jesus Christ. I am convinced that these wonders—accomplished through this very redemption of Israel—will be so striking in their effects that the present blindness of Israel will not only be removed, but the astonished Gentile World will come with haste to make the acknowledgement, "We and our fathers have inherited lies and things in which there is no profit from the beginning even until now," and they will gladly receive from us—as the "Saints" and Israel—"the law which shall go forth from Jerusalem." O that believers in our Identity with God's ancient people Israel would wake to the full consciousness of its importance, and give Him no rest until He make Jerusalem a praise in all the earth.

You ask, in reference to the "Saints," "Do I not think that the 3rd verse of Jude lends additional strength to the position?" Assuredly I do. I am thoroughly convinced that the contention for "the faith once delivered to the Saints" applies to Israel.

Nothing is easier than to prove indisputably that Israel are the "Saints."

The first mention of the "Saints" is in Deut. xxxiii. 1 and 2, where Moses blesses the Children of Israel, just before His final departure. "And he said, the Lord came from Sinai and rose up from Seir unto them; He shined forth from Mount Paran; and He came with ten thousands of 'Saints:' from His right hand went a fiery law for them: Yea, He loved His people, all His 'Saints' are in Thy Hand; and they sat down at Thy feet; everyone shall receive of Thy Words." Israel are clearly the "Saints" in this passage, and the whole of the chapter confirms it. The last verse is full of rapture at the thought, and the language is a sublime peroration to the benedictions which the Great Lawgiver had just bestowed upon (*our forefathers*) the separate Tribes of Israel. He now addresses the whole people collectively, "Happy art thou, O Israel! who is like unto thee, O people saved of the Lord—the shield of thy help and Who is the sword of thine excellency." The saintly Hannah, who devoted her child, Samuel, to the service of God

from his earliest years, speaking of her own people (Israel), says, "He will keep the feet of His 'Saints.'" If we turn to the sublime prayer of Solomon—King of Israel—at the dedication of the Temple, we find him thus speaking: "Now, therefore, arise, O Lord God, in Thy resting-place, Thou and the ark of Thy strength; Let Thy Priests, O Lord God, be clothed with salvation, and let Thy 'Saints' (Israel) rejoice in Thy goodness." In Daniel's prayer we have another proof (Dan. ix. 19). "O Lord, hear, O Lord, forgive; O Lord, hearken and do; defer not, for Thine Own sake, O my God, for Thy city and Thy people are called by Thy Name." We have seen how conclusively the Psalmist settles the matter, and the whole of the Sacred Writings abound with proofs that Israel are the "Saints," the "Chosen of God," the "Elect," the "Sons of God," "God's People," "God's Heritage," and like passages, and the meanings of the terms are, in my opinion, synonymous. Moreover, it is clearly shown that Israel was selected by God to be His "*peculiar people*" (or "Saints") at all times throughout the ages as regards the present world, and for ever in the world to come. The truth is that the Gentiles can only become "Saints" by believing on the Redeemer of Israel, and as the truth of God was never committed to the Gentiles, they can only receive a knowledge of it at Israel's hands. It is the special work of Israel, covenanted to Abraham and the Patriarchs to bless the world by communicating the Will of God to mankind, and in the spirit of her risen Lord to ameliorate the condition of humanity by the application of the precepts which fell from His lips. We being Israel are the only people on the face of the earth who do this—and the fact is frequently noticed in some of our leading newspapers. All nations in their hour of trial look for succour or relief to the Anglo-Saxon race, and we alone of all the nations on the earth's surface strain every nerve to aid them, and never hesitate to do so as in duty bound. St. Paul emphatically declares that to Israelites pertaineth the *adoption*, and the glory [as "Saints" undoubtedly], and the covenants (*i.e.* all the covenants—Abrahamic, Mosaic, and Messianic), and the giving of the law, and the service of God, and the promises. This includes everything that concerns and comprehends all the duties and privileges of the Saints of God. He goes on to say, "Whose are the Fathers, and of whom as concerning the flesh Christ came—God, blessed for ever—Amen." This is our birthright—our glorious Heritage. Let us value it as such, lest we be like Esau, whom the Apostle calls a "profane person" because he despised his birthright. The whole of the Gentile world are awaiting the great change which the universal acknowledgement of our identity with God's People—the "Ancient of Days"—will effect. St. Paul says, in Romans viii. 19, "For the earnest expectation of the creature waiteth for the manifestation [*i.e.* the identity] of the Sons of God [Israel]." Let us rejoice that the time is drawing near for our recognition as Israel. "And it shall come to pass in the place where it was said unto them ye are not my people, there it shall be said unto them [Israel as the context shows], *ye are the people of the living God*. Then shall the children of ISRAEL and the children of JUDAH be gathered together and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel. Say ye to your Brethren, *Ammi*, (my people), and to your Sisters, *Rhuamah* (having obtained mercy)." May that day soon arrive.

"Aid the dawning, tongue and pen ;
 Aid it, hearts of honest men ;
 Aid it, for the hour is ripe,
 And our earnest must not slacken
 Into play.
 Men of thought and men of action,
 Clear the way !"

Reader, one word by way of caution ! Remember St. Paul tells us "*all are NOT ISRAEL who are of Israel,*" and also, "*He is not a Jew that is one outwardly.*" It is only by faith in the Lord Jesus Christ that the children of Israel can be "Saints !" Yet nevertheless God hath frequently declared that He will never leave Himself without a remnant in Israel—as St. Paul expresses it, without a remnant "according to the election of grace ;" and the prophet clearly indicates the same thing (Zeph. iii. 13)—"The remnant of Israel shall not do iniquity, nor speak lies ; neither shall a deceitful tongue be found in their mouth." Let every genuine Israelite pray to our Heavenly Father to increase the remnant, until the whole nation become Israel in every sense of the word, and may the Holy Spirit aid our missionaries in their efforts in the "dark places of the earth, which are full of the habitations of cruelty," and increase the number of Gentile grafts into Israel's stock. O Lord, our Redeemer, the Redeemer of Israel, and the Saviour of the world, help us to pray with increased faith and feeling, the words Thine own lips taught our brethren :—"Thy Kingdom come, Thy will be done on earth as it is in heaven."



APPENDIX II.

On May 5th, 1879, I received the following from a Cambridgeshire Vicar:—

"My dear Sir,—I have just read your pamphlet, 'Britain (or Israel) the Fifth Empire.' Though I cannot profess myself a convert to your views, I have been much interested in what you advance, and I hope that you will allow me to put a question to you. If you have leisure to answer it, I trust that you will forgive the liberty I take in asking it,

"What do you understand by the prolongation of the lives of the first three beasts in Daniel vii. 12? We have the same thing in Daniel ii. 35, where the gold, &c., were not broke till *after* the toes of the image were smitten. Now, surely, the Babylonian, and Medo-Persian, and Grecian empires were destroyed long before the ten kingdoms existed at all. How can their lives be said to be prolonged?

"This difficulty has often puzzled me in accepting the ordinary interpretation of the visions, and it seems to confront us equally if we accept your view of the Fifth monarchy."

I thus replied on May 19th:—

Dear Sir,—I owe you some apology for the delay in answering yours of the 5th inst. I have been very busy in bringing out a second edition of my pamphlet, and multifarious other pressing engagements have prevented me from answering your very pertinent question. I thank you heartily for the honour you have done me by the interest you have manifested in my pamphlet, and which has led you to enquire what I understand by the "prolongation of the lives of the 1st three beasts" in Dan. vii. 12, and in the seemingly parallel passage in Dan. ii. 45. In my view, the latter quotation is not equivalent to the former one, that is to say, I do not think it will bear the same interpretation or construction.

You will, I think, concede the fact that what seems difficult to the comprehension of one person is often very clear to the perceptions of another, and that this arises in great measure from viewing the subjects from different standpoints. Thus to me, from my own point of view, these passages present no insurmountable difficulty. I see very clearly that "the dominion was taken away" from the first empire by the second empire—from the second empire by the third empire, and from the third empire by the fourth empire. So thoroughly was "the dominion taken away" in each instance that the conquered empire could never regain a paramount (or dominant) position over the nations of the earth—their existence as nations was indeed preserved, but

in a subjective condition. In each case, the empire was superseded in power by the domination of its successor, but not destroyed (i.e., the people were not exterminated, as in the case of those nations put to the sword by the children of Israel under Joshua and the Judges). The Persians and the Grecians exist to the present day, and the Romans exist under the name of Italians, French, and Spanish. I have also no doubt whatever that some of the natural descendants of the Babylonians* (or Assyrians) exist in Europe at the present day, and will again be known under that name. (See Isaiah xix. 23, 24, and 25).

I have said in my pamphlet (p. 43), that a distinction must be made between Nebuchadnezzar's and Daniel's dream. Nebuchadnezzar's dream was of the temporal, and Daniel's dream of the religious aspect of these successive empires, or, in other words, the former dream prefigured future political events, which would form the political history of the empires; and the latter dream represented events which would afterwards form the ecclesiastical history of the same empires. I am still of this opinion, and this very materially contributes to remove difficulties which would be insurmountable, viewing the two dreams as identical, which many commentators have done. With regard to the temporal dream—that of Nebuchadnezzar—I consider that the nations represented by the image were finally pulverised in 1815, at Waterloo, and that all likelihood of any future pretension to universal dominion, so far as those nations are concerned, is settled for all time. Britain (or Israel) is now rapidly filling the earth, and "there is no place found for them."

As to the total destruction of the fourth empire—under its religious aspect—shown by Daniel's dream, I am of opinion that it is still future and will involve the total destruction of that agglomeration of error, over which the Pope is acknowledged the supreme head, but which Satan really dominates. I believe this destruction, when it does take place, will be terrible and complete and patent to all the world, but I will not venture to enter into details on this point further than to say, that I am convinced the "father of lies"—the "author of all evil" will share in the overthrow. Then will the oft-repeated prayer in the Litany be fulfilled, and God will "finally beat down Satan under our feet."

With reference to the words "*season*" and "*a time*," in the 12th verse, there is nothing definite as to duration, it may mean a short period or to the end of time.

I may observe that a difficulty presented itself to my mind through taking—as others have done—the ten horns of Daniel's dream to signify the same nations as the ten toes of the image represented. I looked into the matter more closely, and clearly perceived there must be some distinction made if I was to come to a proper understanding. I thought thus:—*Horns* issue from the head, and *toes* are attached to the feet. The toes in Nebuchadnezzar's dream were those of the complete image representing all the four empires,

* Babylon was the capital of Assyria after the fall of Nineveh.

whereas the horns are described as being in the head of the fourth beast only, of which Papal Rome is the head—the seven heads of the beast symbolizing the seven hills upon which Rome is built. I take the ten horns to represent the formerly separate kingdoms of Italy, into which Rome in her decadence became divided, viz:—(1) Piedmont, (2) Lombardy, (3) Venetia, (4) Modena, (5) Tuscany, (6) Naples, (7) Massa, (8) Parma, (9) Monaca, (10) Lucca, and Sardinia as the little horn which afterwards arose and took three of these kingdoms, and, in 1871, came against the states of the Church and deprived the Pope of all temporal authority or power.

Hoping my answer to your question will meet your approval, and that you will kindly drop me a line stating your own impressions on the subject.

I am, dear Sir, yours very respectfully,

JOHN G. SHAW.



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NOTICE

JOHN G. SHAW takes the present opportunity to heartily thank those believers in the glorious truth of our identity with Israel, who have so kindly aided him in introducing his writings to the public, and also those readers of his pamphlet who have written to him so encouragingly, in acknowledgement of the utility of his labours, not that he desires the praise of men so much as the commendation of the Master, but it is cheering to every worker in the Lord's vineyard to know that "their labours are not in vain in the Lord," and for this reason he just makes one quotation from the many letters which he has received in order to cheer some of his co-workers as well as himself.

The letter is dated March 21st, 1879 :—

"While a boy, from about 12 to 18 years of age, I got hold of various books about prophecy, by different people, and amongst others, books by Dr. Cumming and the Rev. Baxter. I read these, and thought they were rather cleverly worked out, but that a vast portion of them all was very fanciful, and when I found that their views—instead of being fulfilled as they said—were either unfulfilled or fulfilled in a totally opposite manner, and especially when Napoleon was defeated at Sedan and afterwards died, I took rather an objection to any work in any way interpreting the prophetic portion of the Bible.

"While in this state of mind, I found my mother had bought Mr. Hine's '47 (I think it was then 27) Identifications.' I took it up and read it, but thought, though it read plausibly enough, that it was far fetched and unlikely, and that it would die the same death as Mr. Baxter's book about Napoleon. This was about 8 years ago, when I was about 20 years of age.

"Although I did not for one moment believe in our identity, there was one solitary fact which struck me, and that was the appearance of the Anglo-Saxons at the very spot where the Ten Tribes disappeared, and at the identical time. This fact, however, by itself, was to my mind no proof whatever, so I thought but little of the subject for some few years, though I occasionally bought and read pamphlets about our identity, also 'Life from the Dead,' by E. Hine; but they did not seem to make any impression on me. Eventually, this thought struck me, namely, 'The History of the British Empire, the greatest the world has seen, seems to me to be curious, there must be an overruling destiny to cause it to grow and occupy the position it does, in fact it seems to occupy much the same blessed position that Israel used to occupy; or, in other words, we seem almost to be "God's chosen people." There may be something in this Anglo-Israel theory after all.' This

was but little more than a year ago, when I came across Piazzi Smyth's book, 'Our Inheritance in the Great Pyramid.' I sat down to read it, and commenced—I may almost say rather prejudiced against it; but as I read it through and I saw first the scientific, geographical, and astronomical truths, and finally the biblical symbology in which are prefigured the religious history—the history of the two Houses of Israel and Judah—and the Christian religion, and the manner in which the Pyramid and the Bible dove-tailed one into the other—*light burst in*—and though a believer in our Saviour before this, I said to myself, 'This Great Pyramid is nothing less than an inspired building, in the same way as the Bible is an inspired book. We also, then, are verily Israel after all—nay more, our restoration is close at hand. This book did more for me. I longed for a logical proof of the truth of the Bible, and here I got it! I wanted something to prove the Bible true, in much the same way the first proposition in Euclid is true and proved true, and I had it.

"Next—8 or 9 months ago—I came across 'Titcombe's Anglo-Israel Post Bag.' It cleared up all my difficulties, and I saw clearly that it agreed with the Bible.

"About 6 weeks ago I came across your book, 'Britain (or Israel), and that finally drove the nail right in, so that I suppose I am now as firm a believer in our identity with Israel as anyone. This, then, is shortly how I became a convert to it, so that I wish everyone else saw it as I do."

Praise the Lord for His goodness! One by one our countrymen (who have so long been saying, "Lo, Ammi, not my people") are finding out and confessing they are "the sons of the living God."—Hosea i. 10.

THE END.

